Muslim Scholars' Views on Education



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point

This work explores the view of different Muslim scholars on education. It starts off by talking about the background of various scholars like Farabi, Avicenna, Tusi, Rumi, Sa'di etc. The second section looks at the Educational Ontology by outlining the goals, .principles and methods of education

Brief Overview

This paper looks at the view of different Muslim scholars on education. It starts off by talking about the background of various scholars like Farabi, Avicenna, Tusi, Rumi, Sa'di etc. The second section looks at the Educational Ontology by outlining the goals, .principles and methods of education

The third section explains how knowledge should be acquired by talking about the .educational epistemology

This contains the scholars view on how learning should take place, how a child should

be educated and what the curriculum content should be. The final section is about the educational axiology which talks about the relationship between religion and .intellectual education

Introduction

Throughout history all over the world, there have usually been thinkers in humanities, and particularly in education, whose theories and writings have been based on the Original nature, and therefore these have received acceptance of most people in all .times and places

:Since the religion is based on nature

فَأَقِمْ وَجْهَكَ لِلدِّينِ حَنِيفًا ۚ فِطْرَتَ اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا

Then set your

p: ١

face upright for religion in the right state- the nature made by God in which He has .(made men (the Qur'an, Surah ar- Rum, ٣٠:٣٠

Thus their natures have had the color of God, and since man's nature is :unchangeable

لَا تَبْدِيلَ لِخَلْقِ اللَّهِ

.(There is no altering of God's creation (the Qur'an, Surah ar- Rum, ٣٠:٣٠

Their sayings and writings have always been useable and good for citation. But the presence of such scholars in quite different parts of this great world and in different periods of history has caused many people of the world to be unaware of their .opinions or understand them incorrectly

Undoubtedly, this will increase disagreements and discords among different people of the world, the very thing those thinkers wished to omit it. Therefore, it appears evident that under such conditions in the world that different factors intend to fun such disagreements and discords and the bad results of such discords is evident all .over the world, the duty and task of researchers and writers will be greater

First, they should discover and identify such scholars, second, identification, analysis and interpretation of their theories, and third, comparative study of different scholars' .theories in different religions

This not only will cause on one hand familiarity of the inhabitants of the word with their views and so using those viewpoint, but also it will, on the other hand, cause designing a systematic model based on religious education for all inhabitants of the world through clarification of the shared core

.of those views

Such a model can be applied by all peoples and humans of the word in the direction of .a world-wide unity and creating peace among all human beings

There were in Iran, throughout history, some great Muslim scholars who represented educational and philosophical theories which had a world-Wile influence. These opinions and theories that were written in hundreds of books and papers were mostly based on Islam, and included all branches of a philosophical- educational school: ontology (and anthropology as its subset), epistemology, axiology; and their educational effects which consisted of definition and description of education, goals, methods, principles, foundations, factors, kinds of education, teaching, curriculum and .educational contents, etc

There have been many of such authorities and figures in Iran, but in this research, the educational opinions and theories (the effect of the philosophy on education) of ten of the most important of them, i.e. Farabi, Avicenna, Ghazali, Khajeh Naseer Tusi, Jalāl .al-Dīn Rūmī, Hafez, Sa'di, Ibn Khaldūn, Tabataba'i and Mutahhari

Investigation of educational theories of such scholars as Avicenna, Ghazali and Khajeh Naseer Tusi indicate that our great educators, even in the past, were aware of the principles of education and have always tried to found their teachings on given .(and definite principles (Shariatmadari; cited in Attaran, ۱۹۹۲

These three scholars' writings and speeches are in many cases well-supported by the Qur'an and Islamic traditions or influenced by them and they were from outstanding personalities of Islamic thought, and were effective in a deep thinking

.(transformation in their era (Attaran, ١٩٩٢

A Brief Biography of Some Muslim Scholars

Al–Farabi

Farabi (Al-Fārābī) (٢٥٩-٣٣٩ H.G) was born in the village "Vasij" near of Farab. Farabi is a great philosopher and founder of Islamic philosophy. He spent many years in Baghdad in which he wrote most of his books (Seyyed Arab, ٢٠٠٧). His works in his life .(have been mentioned about ۴٠٠ (Reshnou zadeh, ٢٠٠٧

He went to court of Seyfoddowleh Hamdani by his invitation and spent some time in Halab, and also traveled to Syria and Egypt. He passed away in Damascus (Seyyed Arab, ٢٠٠٧ Husayni Dashti, ١٩٩٧). In addition to intellectual aspect and knowledge Abunasr Farabi was morally higher than many other philosophers. He was a .contented person and was accustomed and attached to solitude

He was a man of charitable donation and almsgiving. He believed that the greatness and happiness of a philosopher was in forsaking of the world (worldly matters) and .the happiness of the soul in forsaking worldly interests and seclusion

Farabi considered morality as the result of knowledge and as the introduction of happiness, and considered no greatness, esteem and perfection for a scholar who had no morality. All happiness is obtained through morality virtues, and one whose knowledge has not been cause of moral refinement, is not happy or lucky. Farabi was .(not much interested in fame, and preferred truth to all other things (Dehkhoda, ١٩٩٨

Farabi first started to study and investigate Aristotle's books. He summarized and improved Aristotle's philosophy in such a manner that all people confessed

his virtue, and so he made clear the errors of the translators of Aristotle's works. That was the reason why he was called "the Second Teacher" (Aristotle was called the First Teacher) (Husayni Dashti, ١٩٩٧). Islamic Neo- Platonist, philosopher of language, culture, and society, called 'the Second Teacher' for his achievements in logic. Of Turkish origin, al-Farabi studied under Christian thinkers. He settled in Baghdad, .traveled in Byzantium, and died in Damascus

His Arabic commentary on Aristotle's Deinter- pretention argues that divine omniscience does not imply determinism, since the necessary implication of a fact by the corresponding knowledge is not transferred to the fact itself. This division of intrinsic from relational (hypothetical) necessity undergirds Avicenna's essence existence distinction and his central claim that nature is contingent in itself, although .necessary in relation to its causes

Al-Farabi found the logic of Koranic promises and threats by seeing prophets in the role Plato had assigned to poets: naturalizing higher truths imagery and legislation. ((Honderich, ٢٠٠٥

Al-Fārābī is also called Abunaser, in Latin, Alpharabius (٨٧٠- ٩٥٠), studied and taught in Baghdad when it was the cultural capital of the Islamic world, responsive to the philosophical and scientific legacy of late antiquity. Al-Fārābī was highly instrumental in effecting a transition of Greek philosophy, last publicly known in its entirety in sixth- .century Alexandria, into Islamic culture

Despite ongoing opposition because of philosophy's identification with pagan and Christian authors, al-Fārābī succeeded in naturalizing Western philosophy in the Islamic world, where it retained vitality for the next three hundred

years. Al-Fārābī because known as “the second teacher,” after Aristotle the main .source of philosophical information

His summaries and interpretations of the teachings of Aristotle and Plato were widely read, and his attempt as synthesizing their views was very influential. Believing in the universal nature of truth and holding Plato and Aristotle in the highest esteem, he minimized their differences and adapted Neoplatonic teachings that incorporated .elements of both traditions

Unlike the first philosopher of the Islamic world, the ninth-century al-Kindī, al-Fārābī was in possession of full Arabic translations of many of the most important texts of .classical times and of some major Hellenistic commentaries on them

His own commentaries and digests of the works of Plato and Aristotle made them more accessible to later generations of scholars, even as his relatively independent treatises established a high standard of logical rigor and subtlety for later Muslim and .Jewish philosophers

Avicenna found his Metaphysics commentary indispensable for understanding Aristotle’s text, while Maimonides recommended all his writings, calling them “pure flour.” Medieval Scholastic thought, however, was more interested in Averroes and Avicenna than in al-Fārābī. Contemporary scholars such as Leo Strauss and Mushin Mahdi have emphasized the esoteric nature of al-Fārābī’s writings, seen as critical for .understanding much of medieval Islamic and Jewish philosophy

Al-Fārābī’s main interests lay in logic and political theory. He understood that the Organon was just that, a universal instrument for understanding and improving reasoning and logical discourse. Against the traditional grammarians of Islam, he argued for the value-free

and neutral nature of Greek of logic, while against the theologians of Islam, the motakallimun, he emphasized the difference between their dialectical type of .discourse and the preferred demonstrative syllogism of the philosophers

Much of the responsibility for the separation between Islamic theology and philosophy may be attributed to al-Fārābī, who avoided engaging religious dogmas .and specifically Muslim beliefs as much as possible

He was able to accommodate belief in prophecy and revelation to a general theory of emanation, though he made no special claims for the prophet of Islam. His general view of Religion was that it was a popular and symbolic representation of .philosophical ideas, often designed by philosophers

The influence of Plato's Republic in this and other areas of political philosophy is evident, though al-Fārābī's Principles of the Views of the Citizens of the Best State manages to give an Islamic coloration to Platonic teachings. Al-Fārābī's metaphysical beliefs are more problematical still, and he was reputed to have disowned his earlier (belief in the immortality of the soul. (Audi, ٢٠٠١

He wrote extensively on logic, and expanded Aristotle's description of the intellect. He also exhibits the influence of Neo-Platonism: creation is an emanation and it as the images of the world soul or animamundi that become bodies in space. His work The Virtuous City is a version of Plato's Republic, a description of the ideal civic society in (which all the virtues flourish. (Blackburn, ٢٠٠٥

(Avicenna (Ibn Sina

Avicenna (Ibn Sina) (٩٨٠-١٠٣٧), Persian (Iranian) philosopher and Physician, regarded as the greatest of

the medieval Islamic philosophers, served as court physician for the Sultan of Bukhara. He was deeply influenced by Aristotle and still maintained a Muslim faith. He is best known for his distinction between essence and existence, in which the essences of existing thing must be explained by their existing cause(s), whose reality (is higher than the sophical and theological perspective. (Pojman, ۲۰۰۳

Avicenna as a Persian philosopher, scientist, and physician, widely called 'The Supreme Master'; held an unsurpassed position in Islamic philosophy. His works, including the Canon of Medicine, are cited throughout most Medieval Latin philosophical and medical texts. The subject of more commentaries, glosses, and super glosses than any other Islamic philosopher, they have inspired generations of .thinkers, including Persian poets

His philosophical works --- especially Healing: Directives and Remarks and Deliverance --- define Islamic Peripatetic philosophy, one of the three dominant schools of Islamic philosophy. His contributions to science and philosophy are extraordinary in scope. He is thought to be the first logician to clearly define temporal modalities in prepositions, to diagnose and identify many diseases, and to identify (specific number of pulse beats in diagnosis. (Honderich, ۲۰۰۵

His autobiography describes him as an intuitive student of philosophy and other Greek Sciences who could not see the point of Aristotle's Metaphysics, until he read a tiny essay by al-Farabi (۸۷۰-۹۵۰), who showed him what it means to seek the nature of being as such. It was in metaphysics that Avicenna made his greatest contributions to philosophy, brilliantly synthesizing the rival

approaches of the Aristotelian-Neo-Platonism tradition with the creationist .(monotheism of Islamic dialectical theology (kalām

Where Aristotle sought and found being in its fullest sense in what was changeless in its nature (above all, in the cosmos as a whole), kalām understood being as the immediately given, allowing no inference beyond a single contingent datum to any necessary properties, correlatives, continuators, or successor. The result was a stringent atomist occasionalism resting ultimately on an early version of logical .atomism

Avicenna preserved an Aristotelian naturalism alongside the Scriptural idea of the contingency of the world by arguing that any finite being is contingent in itself but necessary in relation to its causes. He adapted al-Farabi's Neopolatonic emanationism to this schematization and naturalized in philosophy his own distinctive version of the kalām argument from contingency: any being must be either necessary .Being, which is therefore simple, the ultimate cause of all other things

Avicenna found refuge at the court of one 'Alāal-Dawla, who bravely resisted the military pressures of Mahmūd against his lands around Isfahan and made the philosopher and savant his vizier. Here Avicenna completed his famous philosophic work the Shifā' (known in Latin as the Sufficientia) and his Qānūn fi Tibb, the Galenic Canon, which remained in use as a medical textbook until finally brought down by the .weight of criticisms during the Renaissance

Avicenna's philosophy was the central target of the polemical critique of the Muslim theologian al-Ghazālī (۱۰۵۸-۱۱۱) in his Incoherence of the philosophers, mainly on the ground that

the philosopher's retention of the Aristotelian doctrine of the eternity of the world was .inconsistent with his claim that God was the author of the world

Avicenna's related affirmations of the necessity of causation and universality of God's knowledge, al-Ghazālī argued, made miracles impossible and divine governance too impersonal to deserve the name. Yet Avicenna's philosophic works (numbering over a hundred in their Arabic and sometimes Persian originals) continued to exercise a major influence on Muslim and Jewish philosophers and (through Latin translations) (on philosophers in the West. (Audi, ۲۰۰۱

One of his arguments concerning the nature of the soul postulates a full-grown man suddenly coming into existence although suspended in empty space, with eyes covered and limbs separated. This 'flying man' would have no sensation, but nevertheless be aware of his being and his self. The argument anticipates the cogito .of Descartes

Avicenna believed that being was an accident of essence, and that contingent beings require necessary causes sustaining their existence. This version of the cosmological argument was the accepted by Aquinas. It is in the theological substances as kinds of (intelligence, that Neo-Platonism Surfaces in his work. (Blackburn, ۲۰۰۵

Avicenna was born in the year ۹۸۰ of the Christian era or in Mohammedan reckoning the years ۳۷۰. On ۱۳ October ۱۹۵۰, the Mohammedan year ۱۳۷۰ began; it will end on I .October, ۱۹۵۱

Therefore we are met together during the one thousandth anniversary of the birth of ,Avicenna, Mohammedan reckoning and that is in fact the occasion for these lectures

which thus form part of the celebration taking place all over the world, to commemorate the greatness of one of the outstanding philosophers and scientists of (all times. (Wickens, ١٩٥٢

Al–Ghazali

Persian Abu Hamid Muhammad Ghazali (Alghazal in Latin texts) (١٠٥٨- ١١١١) was the most influential Ash'arite theologian of his time. His role as head of the state-endowed Nizamiyya Madrasa, his monumental work Revival of Religious Sciences, and his time. His role as head of the state-endowed Nizamiyya Madrasa, his monumental work Revival of Religious Sciences, and his autobiographical account Deliverance from Error (often compared to Augustine's Confessions) furthered the .triumph of revelation over reason

His specifically anti- philosophical works, Intentions of the philosophers and Incoherence of the philosophers, called on theologians to use philosophical technique to oppose 'heretic' arguments. However, the effects on philosophy proved positive. The study of logic gained widespread theological acceptance. The identification of twenty philosophical problems argued to be false (including eternity, immorality, and rational causality) was brilliantly rebutted by Averroës, thus leading to refinement of .(Aristotelian arguments, and Sohhravardī's philosophy (Honderich, ٢٠٠٥

Ghazali was on Islamic philosopher, theologian, jurist, and mystic. He was born in Khurasan and educated in Nishapur, then an intellectual center of eastern Islam. He was appointed the head of a seminary, the newly founded Nizamiyah of Baghdad, in which he taught law and theology with great success. Yet his exposure to logic and philosophy led him to seek a certainty in knowledge beyond that assumed by his .profession

At first he attempted to

address his problem academically, but after five years in Baghdad he resigned, left his family, and embarked on the mystic's solitary quest for al-Haqq (Arabic for 'the true .('One

As a Sufi, he wandered for ten years through many of Islam's major cities and centers of learning finally returning to Nishapur and to teaching theology before his death. Al-Ghazali's literary and intellectual legacy is particularly of his work and the esteem in which he is held within Islam he may be compared to Aquinas and Maimonides in the .Christian and Jewish traditions respectively

His Revivification of the Religious Sciences is considered to this day a major theological compendium. His mystical treatises also have retained their popularity, The Deliverance from Error. This book chronicles his lifelong quest for truth and certainty, and his disappointment with the premises of dogmatic theology, both orthodox Sunni and heterodox Shiite thought, as well as with the teachings of the philosophers. The light of truth came to him, he believed, only through divine grace; (he considered his senses and reasoning powers all susceptible to error. (Audi, ٢٠٠١

Al-Tusi

Khajeh Naseeroddin Tusi was from the great scholars of mathematics, astrology and wisdom in Iran in the seventh century (Hejri). He was also of the ministers of that time and he was also one of the great jurisprudents of Shiite in the religion of Islam. Khajeh .(has written numerous books regarding different sciences (Moin, ١٩٩٢

Khajeh Naseer Tusi has also very valuable works in ethics and education (Beheshti, Abuja'afari

p: ١٢

Faqihi, ۲۰۰۰, P. ۱۱۳). He was born at ۵۹۷ (H. G.) [in Tus, or in Jahrud of Qom] and died at ۶۷۲(H.G.) [in Baghded] (Modarresi, ۲۰۰۰). Khajeh Naseer spent his childhood with those ones, according to him, who were pious and religious, and who were aware of some .sciences, occupations and crafts

His father was an experienced person, and always encouraged him to learning different techniques and sciences, and listening to the speech of the aware persons in religiosity. Naseeroddin emigrated from Tus to Neishabur and some other cities to complete his education. Two of his important activities were making the very great observatory of Maragheh, and establishment of a very great library in Maragheh .which had ۴۰۰ thousands books

He planned that the thinkers could continue and extend their researches, and keep the great heritage of Islam. Tusi wrote about ۲۷۴ books. Most of his writings are concerning philosophy, theosophy, mathematics, astrology, and ethics. His writings can be classified under the following ten titles: mathematics, ethics, interpretation, religious jurisprudence, history, geography, medicine, logics, theosophy, and .(philosophy (Beheshti, Abuja'afari Faqihi, ۲۰۰۰, PP. ۱۱۳-۱۲۱

In spite of this fact that khajeh Naseer Tusi was making much effort to promote his own religion and belief (Shiite, Islam), was very kind to other religious groups of Islam, and respected scholars from each class or religion and refrained from rigid religious intolerance and dogmatism. That's the reason why some Christian orientalists and some of the Sunni scholars and all of Shiite scientists have

described his spiritual greatness, religiosity, humbleness and good manners .((Modarresi, ۲۰۰۰

Al-Rumi

Jalāl al-Dīn Rūmī (Rumi, or Moulavi or Moulana), author of a vast collection of Persian odes and lyrics, of which a selection is here offered in translation, was born in A.D. ۱۲۰۷ at Balkh, which now lies within the frontiers of Afghanistan, and died in ۱۲۷۳ at Konya, .in Asiatic Turkey

For an account of his Rūmī's Fīhi mā fīhi, published by John Murray in ۱۹۶۱ under the title Discourses of Rumi; there is nothing I wish to add to what is written there, except by way of stressing the curios circumstances, which attended Rūmī's transformation from sober theologian and preacher into ecstatic dancer and enraptured poet. Rūmī's father, Bahā' al-Dīn Valad, had attained eminence in religious circles in Khorasan before his headlong flight to Saljūg Turkey on the eve of the Mongol invasions; in Konya, where he died in ۱۲۳۰, he enjoyed royal patronage and popular esteem as .preacher and teacher

From ۱۲۴۰ to ۱۲۴۴, having completed his long formal education in ۱۲۴۴, when Rūmī was already thirty-seven years of age and seemingly set in his ways as a conventional mullah, a wandering dervish named Shams al-Dīn, a native of Tabriz apparently of artisan origin, suddenly arrived in the Saljūq capital and attracted attention by the (wildness of his demeanor. (Arberry, ۲۰۰۲

Al-Sadi

Sa'di's full name is Mosharraf-edin bin Moslehedin- Abdullah, and he was born in Shiraz, a city in Iran, in ۱۱۸۴ and died there in ۱۲۹۱. He adopted the

pen name of Sa'di in honor of his patron, Abu-Bakr Sa'di, a contemporary king of the Atabakan dynasty in Fars, another province of Iran. He lost his father at an early age, .and came under the protection of this Atabak at his accession in ۱۱۹۵

:Sa'di's life may be divided in to three periods

The period of study, lasting until ۱۲۲۶ when he was sent to the famous Nezamieh College of Baghdad to study. There he was deeply influenced by the eminent Sufi, Suhravardi, as well as Idn-e-Jowzi, another great teacher, whose name appears in .some of his poems

The period of travel beginning in ۱۲۲۶ and lasting till ۱۲۵۶, during which he traveled widely to many parts of India, Yemen, Hejaz, Arabia, Syria, Abyssinia, North Africa and Asia Minor, and had many opportunities of mingling with peoples of those countries and gaining rich experiences which are reflected in all his works; (Pazargadi, (۲۰۰۰

Sa'di of Shiraz, or Sheikh Moslehedin Abdullah Sa'di Shirazi, poet, writer and distinguished thinker of the ۱۳th century A.D. (۷th century A.H.) is one of the few men of letters of Iran who has acquired fame in not only in Persian-speaking regions, but whose renown has spread well beyond Iran, and has become known in the wider .literary circles of the world, as a familiar and recognized literary figure

Sa'di was born in Shiraz, according to himself "in a household, all the members of which, were theologians stepped in religious learning." The first years of his childhood and early youth

were spent in his own hometown where he got a grounding in the sciences and learning of his own times. He then moved on to Baghdad to continue his studies at the .“Nizamieh” which was the University of his Day

Over a period of twenty years, Sa’di pursued and completed his studies in theology and literature and then left on a long journey covering Iraq, the Hejaz and North Africa and, according to some sources, India, Asia Minor and Azerbaijan as well, It was during the course of these travels that, while adding to his valuable experiences, he came across personalities such as Mowlana Jalaludin Muhammad Moulavi, the great poet of Balkh, Sheikh Safiudin of Ardabil, Hamam Tabriz and Amir Khosro of (Delhi. (Hakimi, ۲۰۰۵

Hafez

Khajeh Shamseddin Muhammad Hafez Shirazi, the shining star of the rich Persian literature, was born in Shiraz in ۷۲۶ AH. He presented his great Gnostic and poetic services to the Persian literature and Iranian culture during the ۷۷ years of his prolific .life

Hafez created the best literary and Gnostic concepts in the form of eloquent and pithy lyrics. His concepts surpassed those of other contemporary philosophers, thinkers and scholars. His marvelous poems, not complying with the existing norms of his time, contributed a valuable and unique treasure to the Persian literature. He made excellent use of allusions, metaphors, parables and other figures of speech, never .achieved before or after him

Hafez is one of the rare poets capable of expressing the lover’s grief, the feeling of burning

butterflies, a candle’s sigh and a nightingale’s love with great eloquence. He has preserved his words in an ocean of accessible and unique definitions and images, .which are an honor for the Persian culture

From His Large collection of poems, nearly ۴۰۰ well-Known verses and lyrics has so far been rewritten and printed thousands of times and translated into tens of other languages. Hafez recited the Qur’an beautifully and cited Qur’anic passages by heart .according to all the seven reliable related versions of pronunciations

Hafez died in ۸۰۳ AH. He buried adjacent to the public prayer ground in a suburb of Shiraz. His shrine is the place of pilgrimage for the yearning mystics, lovers of poetic .perfection and the seekers of truth and humanism

The poetic heritage of Hafez includes approximately ۴۰۰۰-۵۰۰۰ verses, ۴۰۰-۵۰۰ lyric-poems, several long elegies, short couplets and a few pieces of ۹th century .inscriptions

His lyrics, attributed to divine grace and the complete messages of the great Qur’an, have always been held in great esteem by Persian speakers, enthusiasts and Muslims. People’s respect for this great poet is so great tat his Divan is found in .almost every house

Before beginning any new venture, or when hesitant about any particular decision, people consult his Divan to seek convincing answer, which they often find. (Salehpour, (۲۰۰۳

It is a common knowledge that Khajeh Shams od-Din Muhammad was a gifted Persian poet who left a poetic legacy of approximately ۵۰۰۰ verses, ۵۰۰ lyric poems, several long elegies, short couplets, and a number of ۹-century

.inscriptions

The whole legacy is considered as a heavenly vehicle that carries that carries the reader of his poems to the heavens, and introduces his soul to the most delicate human feelings. Some consider it as a unique treasure of the Persian literature. His unparalleled use of allusions, metaphors, parables, and other figures of speech was .never achieved before or after him

He acquired the surname Hafiz from having memorized the Qur'an at an early age. Later on, he could recite it according to all the reliable versions of pronunciation (۷ versions and ۱۴ versions, according to various sources). Despite his deep love for family life, he lived alone nearly half of his life, mainly because of personal and social :complications

Not, in all the cloisters of tile magi, is like me a distraught one (In) one place, the .Khirka (my existence is) the pledge for wine; the book (the heart in) another place

The heart, which is a riyal mirror, hath (by worldly affairs and by the dross of sin) a great dust, (the prohibitor of divine bounty); From God, I seek the society of one, .luminous of opinion

;By the hand of idol, wine-selling, repentance I have made

.That again wine I drink not without the face of a banquet-adorner

If of the way of its (beauteous) eye, the narcissus boasted, grieve not (for, version, it ;(hath not

;The mystery of this subtlety, perchance, the candle will bring to its tongue

.If not, for speech, the moth hath not (even) a little solicitude

From my eye to

,the skirt, H have established streams (of tears), so that, perchance

.In my bosom, they may one, straight of stature

,The bark (shaped) cup, bring; for without the beloved’s face

.(From the heart’s grief, very corner of the eye hath become a great Ocean (of tears

;To me, mistress-worshipping, speak not of aught beside

.For, beyond her and the cup of wine, for none is mine, (even) a little solicitude

,How pleasantly to me came this tale when in the morning time, side

At the door of the wine-house, with drum and reed, a Christian: “If the being a ,Musulman be of this sort that Hafiz is

”.Alas. If, after to-day, be a to-morrow“

His lyric poetry as acclaimed as the finest ever written in Persian. His lyric poems, especially his passionate lines as allegorical, while critics in the West inclined to construe them literally. He enlivened the conventional imagery of the ghazal, form love poetry in rhyming couplets, comparable to the sonnat. His poetry, in ghazal and in the other poetic forms of qasideh (long rhyming poem) mathnavi (couplets), and rubayyat (quatrains), survive in his Divan, a collection that prompted numerous .commentaries

After marriage, he became the father of a family with one son. However, his son died .before reaching the age of twenty

The event was followed by the death of his beloved wife, Shakh-e-Nabat, a woman of :learning

,That friend, by whom our house the (happy) dwelling of the Pari was

.Head to foot, free from defect, a Pari was

My) heart said: "In hope of her in this city, I)

p: ۱۹

":Will sojourn

.Helpless, it knew not that its friend, a traveler was

His Divan was so popular that nowadays it is used for bibliomancy: predictions are made from randomly selected verses. When Hafiz died, some tried to refrain from or :prevent burial of body according to Islamic shari'at

:From the bier of Hafiz, keep not back thy foot

.For though he be immersed in sin, he goeth to paradise

Goethe's Westostlicher Diwan (۱۸۱۹) was inspired by Hafiz. Hafiz is buried in a splendid (tomb to the north of Shiraz. (Clarck, ۲۰۰۲

Ibn Khaldun

Ibn Khaldūn (Ibn Khaldun) (۱۳۳۲- ۱۴۰۶), was an Arab historian, scholar, and politician, the first thinker to articulate a comprehensive theory of historiography of history in his Muqad dime (final revision ۱۴۰۲), the introductory volume to his Universal History (Kitāb al-'ibar, ۱۳۷۷-۸۲). Born and raised in Tunis, he spent the politically active first part of his life in northwestern Africa and Muslim Spain. He moved to Cairo in ۱۳۸۲ to .pursue a career as professor of Mālikī law and judge

Ibn Khaldūn created in the Muqaddima (English translation by F.Rosenthal, ۱۹۶۷) what he called an "entirely original science." He established a scientific methodology for historiography by providing a theory of the basic laws orating in history so that not only could the occurrences of the past be registered but also "the how and why of .events" could be understood

Historiography is based on the criticism of sources; the criteria to be used are inherent probability of the historical exports (khabar; plural: khbār)- to be judged on

the basis of an understanding of significant political, economic, and cultural factors- and their conformity with reality and the nature of the historical process. The latter he analyzed as the cyclical (every three generations, c.١٢٠ years) rise and decline of human societies (‘umrān) insofar as they exhibit a political cohesiveness (‘asabīya) in .accepting the authority of a dynastic head of state

Ibn Khaldūn’s sources were the actual course of Islamic history and the injunctions about political and social behavior found in the Greek/ Persian/ Arab mirrors for princes and wisdom literature, welded together by an Aristotelian teleological realism/ empiricism; by contrast, he was critical of the metaphysical platonic utopias of .thinkers like al-Fārābī

His influence is to be felt in later Arab authors and in particular in Ottoman historiography. In the West, were he has been intensely studied since the eighteenth century, he has been variously seen as the founder of sociology, economic history, .(and other modern theories of state (Audi, ٢٠٠١

The Islamic historian is remembered in philosophy principally for a simple version of the cyclical view of history. He believed that in a period of about ١٢٠ years a people would pass thought the cycle of primitivism, nomadic life, and civilization, the last of which would fall as a new cycle commenced. He is regarded as the first (and still the greatest) historian of Arabic logic, possibly the most outstanding figure in the social .(sciences between Aristotle ad Machiavelli (Blackburn, ٢٠٠٥

Ibn Khaldun was one of the most creative of

Muslim statesmen and political thinkers, widely acclaimed by modern historians as the greatest philosopher- historian. In this major theoretical work, The Prolegomena, he introduced the notion of natural causality in history, in contrast to Islamic theology, and called for the definition and study of sociological and political processes (considered to be the principles of historical methodology) with the express .investigative intention of recovering historical accuracy

He defined and claimed to be the originator of a 'science of culture' ('umrān) that would study cultures in multiple stages in their natural human, social, and political development. His methodology emphasizes the study of environmental impact on social organization and economic processes that define value, prosperity, and culture. ((Honderich, ۲۰۰۵

Muhammad Husayn Tabatabai

Muhammad Husayn Tabataba'i (۱۲۸۱- ۱۳۶۰ AH), after spending the elementary levels of Howzeh's (Islamic Seminary's) education, went to Najaf, and took different scholars` lessons, and after the attainment of Ijtihad returned to Tabriz and taught .(there for ten years, and then emigrated to Qom (Husayni Tehrani, ۲۰۰۲

Tabataba'i was a great Islamic researcher who was involved in researching in different Islamic sciences. He also humiliated and lived an ascetic life for purification and adornment of the soul with admirable properties, trimmed away from vices .((Sobhani; cited in Goli zavareh, ۱۹۹۶

Tabataba'i's manners, morality, thought, knowledge and mysticism were indicators of immaculate Imams of Islam's morality and knowledge (Husayni Tehrani, ۲۰۰۴). He forgave individuals' scientific errors and always kept scientific courtesy in correction and criticism of them. He was a very much humble person and too kind to

his students and people. He had a very great power of creativity, and was insistent on .(being generous with his knowledge (Mokhtari, ١٩٩٨

Tabataba'i answered the questions of people and his students according to their power of understanding. He stated the scientific matters in short statements .((Mokhtari, ١٩٩٨

Mortaza Mutahhari

Mortaza Mutahhari was born in ١٩١٩ in Fariman of Mashad in Iran. He had religious parents. He was intelligent from the very beginning of his childhood, and interested in reading books. Mutahhari learned the preliminaries of Islamic science from his father and then went to Mashad to continue his studies for two years. He returned to Fariman and studied his father's books for two years. In ١٩٣۶ he went to Qom and inhabited Feiziyyeh School –one of the greatest Islamic seminaries or howzehes in .the world of Islam. He was the student of Tabataba'i

He continued his Islamic studies with much enthusiasm and used from the teachings of greatest scholars of Islam. He started his scientific, cultural and propagandistic activities from the early years of his inhabitance in Qom. He traveled to Tehran in ١٩۵٢, and started his teaching in seminaries (howzeh) and university of Tehran. He also continued his cultural, scientific and political activities there. He had many lectures .and wrote many books. He martyred in ١٩٧٩ (Nasri, ٢٠٠٣) in Tehran

Educational Ontology

Goals of Education

point

Khajeh Naseer believes that human being has different and diverse abilities, aptitudes and capacities. Man has two attitudes: attitude towards goodness and badness. Therefore, It is quite necessary that, as one

of the most important goals of education, man’s abilities to be educated and his or her capacities to be actualized in order that he or she might achieve a scientific and practical perfection and attain the ultimate happiness and nearness to God. It is evident that education and guidance of educators, teachers and guides play a great .(role in this field (Beheshti, Abu ja’afari Faqihi, ۲۰۰۰

Khajeh Naseer Tusi introduces an absolute happy as one whose happiness has no decline and change. Happiness is obtained whenever its owner enjoys a pleasure of wisdom. One, who has not comprehended such a true and real pleasure, how will be .(inclined to it? (Tusi, ۱۹۸۱

Khajeh Naseer Tusi emphasizes “moderation” a characteristic which can bring humans to happiness. Those ones who pay attention to only some of their aptitudes .(or powers can’t reach happiness (Tusi, ۱۹۸۱

Farabi believes each folk (country) whose cities cooperate to achieve happiness will become lucky, and all the inhabitants of the world will become lucky whenever all folks (countries) in the world cooperate to attain perfection and happiness (Seyyed .(Arab, ۲۰۰۷

Farabi considers human perfection, as one of the educational goals, in acquiring virtues and acting according to them. He believes that action is of particular .(importance in actualizing the intellectual development (Soltanolqaraee, ۲۰۰۵

Farabi sees guidance of man’s main aptitudes or powers, i.e. lust, anger and rational faculty or intellect as the aims of education. The major aim was the cultivation of the rational faculty in such a manner

.(that it becomes governor of other aptitudes (Soltanolqaraee, ٢٠٠٥

:The following cases can be known as the goals of education from Farabi's viewpoint

١. Instruction of right beliefs, and strengthening the belief to them. Such beliefs as belief in God, hereafter, happiness and the way to reach it through cognition of deeds .and actions that lead to happiness

٢. Training of necessary skills for incumbency of a duty in Utopia (virtuous or perfect (city

٣. Encouragement of individuals for action according to right beliefs.

۴. Encouragement of individuals for doing social duties (Howzeh- University Co- .(Operation Center, ١٩٩٨

Farabi is of the opinion that the goal of education is moderation in the appetitive and irascibility faculties and submissiveness to intellect. Therefore, the goal of ethics and education is a moderate personality that its speech and rational faculties govern other faculties. As for lust and anger Farabi says that these two are not good or bad in themselves, rather their goodness or badness is dependent upon whether they are in .service of intellect and real happiness or not

In social aspect of education, he deeply believes that the orientation of education should be towards regulating the affairs of Utopia that he has described it in one of his books. Farabi much emphasizes that educational goals to be social oriented. On the whole, it can be said that the following points can be concluded about educational :goals

Perfection of rational faculty in its two sections: Speculative (theoretical), and practical (Pragmatic). Originality or authenticity belongs to perfection and development of

speculative intellect, and the leadership of societies is the right of real philosophers, .whether, they have achieved truth thought their own efforts, or through inspiration

Action and behavior are of particular importance in actualization and development of intellectual faculty of humans. A special and great attention has been paid to social goals and development of expertise, skills, social and economic problems, in the .thinking and educational system of Farabi

Intellectual and spiritual perfection and pleasure is higher than material and physical .pleasure

Farabi considers the worldly happiness as an introduction for hereafter happiness, and he also deems it possible to achieve spiritual happiness in this word. He introduces cognition and attaining Truth as the ideal goal and the final perfection .((Howzeh- University Co- Operation Center, ۱۹۹۳, PP. ۲۶۷-۲۶۹

Avicenna's view on educational goals is almost similar to Farabi's. These two philosophers both emphasize speculative intellect, and social aspect of education .((Howzeh- University Co-operation Center, ۱۹۹۳, P. ۲۷۵

Avicenna calls God as the pure and absolute goodness who is the true and real Beloved for all human beings. He also believes that happiness is the real purpose and the desired aim of humans. A real happiness is free and pure from worldly interests and defects. Although sensory affaires and worldly things appear as happiness .(apparently, but in fact they can't be considered as happiness (Avicenna, ۱۹۸۱

Avicenna, regarding happiness as one of the goals of creation and education, in harmony with Plato believes that whatever humans become closer to God, their enthusiasm, love, and their beatitude increase

and whenever they remain away from God, such an enthusiasm, love, and beatitude and joy decrease in them (Shiite encyclopedia, ٢٠٠٧).

Avicenna swears by God that it is only the foolish who become unable of perfection and get attached to this abject and low world. One who has given her or his heart to the world is always involved in abyss of pains and disappointment, and is always distressed and in delusion of worldly goods. Then how may it be possible that such people have love of seeking and cognition of the truth?

Avicenna introduces amphibolies and quarrelsomeness as the most invalid efforts. The best actions are those which their doers have a pure intention and clear belief, and the best intentions are those sprung from knowledge. Wisdom is the mothers of virtues, and cognition of God is the first and the most important involvements. All bondmen should seek help from God. They should come to know that following the worldly desires causes darkness of the soul, therefore, it is necessary to forsake of many of carnal desires in the way of helping people.

People should take lessons from the past folks. It is Knowledge that gives its owner a high rank and esteem. In the light of acquiring knowledge and virtues, man's soul will be purified from all kinds of vices (Dehkhoda, ١٩٩٨).

The foundation of Ghazali's educational philosophy is the realization of humankind's happiness as one of the goals of education. He means by "happiness", the other worldly happiness because

it includes all wishes. This happiness is eternal, is a pleasure without pain, is perfection without decrease, is an esteem without abasement. To achieve such a happiness, “knowledge” and “action” should be with each other so that one’s behavior to be changed, for so far as one’s behavior is not changed well, no happiness will be .attained

If a light of knowledge shines to one’s heart, her or his behavior will become admirable. Therefore, no change in behavior is expected without education and instruction. That’s the reason why instruction is considered as the noblest affaires. The desirable otherworldly happiness has a non-disjunctive connection with the societies of this world. Thus, it requires that instruction to have no disjunctive connection with society needs, in such a manner that there should be some people who strive for a accomplishment of social life in which the life needs of this world have been satisfied, and also be consistent with man’s nature and all people observe God’s .orders and guidance in what they do

Humans are social in their nature and need cooperation with each other to prepare their life materials. The task of instruction and education is preparation of people for participation of them in the accomplishment of the social life, in such a manner that everyone can do what he or she should do without difficulty and doubt (Kilani, .(translation, criticism and additions by Rafiie, ۲۰۰۷

Ghazali says that honesty and virtue of human being is in having the aptitude for cognition of

the exalted God. The characteristic of human being is the ability of obtaining knowledge and wisdom, and the noblest kinds of knowledge is cognition of the exalted God and his Attributes, because man's perfection is dependent upon this, and humans can attain happiness and can deserve neighborliness of God and proximity to .Him through that particular sort of knowledge

The whole happiness of mankind is in this fact that makes vision of God as his or her destination, and makes the hereafter as his or her deployed place and the world as .(passageway (Ghazali, ۱۹۸۹

Humans should know and recognize their truth of their essence, because if they do not identify this, it will be impossible for them to seek for their happiness and attain it. In fact, man's happiness is in the cognition of the exalted God, and the cognition of .(one's soul is the key for the cognition of God (Ghazali, ۱۹۹۷

Ghazali believes that wisdom is God's bounty which will be given to everyone who deserves it, and the result of wisdom is easiness and the result of wealth is pain and disaster (Ghazali, ۱۸۸۸). Ghazali says that each thing which is finished because of death has now value for the wise, rather that bounty has value which is eternal and permanent, and this bounty is "faith" which is the seed of eternal happiness (Ghazali, .(۱۸۸۸

Ghazali believes everyone who knows the world and is always remembering the last breath of life (death), the affairs of the world

will become easy for him, and his faith will become strengthened. Ghazali says that the comfort of the world is only for a few days, and mixed with different kinds of pains (Ghazali, ١٨٨٨). Everyone who makes his effort in following the bodily pleasures, and is .(like animals in eating, will fall in a abyss of ignominy (Ghazali, ١٩٨٩

Ghazali stimulates anger, lust, etc. to troops that attack humans and can finally overcome them, and make humans their slaves and perish them and debar them from the way of reaching to the eternal happiness (Ghazali, ١٩٨٩). As for goals of education, Ghazali is of the opinion that human's inner form is not good so far as four powers or aptitudes have not become good in: knowledge, anger, lust, and justice .((Attaran, ١٩٩٢

According to Beheshti, Faqihi and Abuja'fari (٢٠٠١), although Sa'di has not explicitly stated the educational goals in his works, the following goals can be deduced from his :sayings and poems

Detachment .١

Sa'di speaks in detail of self-cognition, faith, servitude toward God, and praising God in his writings and considers such traits necessary if one desires reaching the position of attachment to God, therefore reach a place that includes all values. Sa'di recognizes serving God as a way to gain esteem, power and greatness, and he regrets that the people come and go and do not taste the most pleasurable and enjoyable pleasures of sincere devotion and absolute sincerity, which will cause .wisdom springs to flow from his heart to his tongue

,Therefore

the ultimate goal of education, from Sa'di's viewpoint, is cognition of the exalted God and devotion to him. He says the way to reach this state is through the soul and being detached so that one acquires inner purity or good morality and is able to surrender .to God

Cultivation of spirit .۲

Sa'di considers the cultivation of spirit as the basis of education and man's personality, and believes that it is impossible to cultivate spirit without purification of soul and banishing carnal desires, arrogance, rancor, oppression. He says it is also impossible without acquiring moral virtues such as humility, modesty, benevolence, .justice, magnanimousness, and magnanimity

Health of Body .۳

Sa'di considers man as consisting of physical body and spiritual soul. He states that spirit's cultivation is by itself desirable and the major goal. However, he considers procurement of health and the power of body and satisfying its needs as desirable intermediate goals for the purpose of worship of God and rendering service to people. He warns humans against indolence. Sa'di mentions four points regarding health of :body

avoiding gluttony, ۲) moderation, ۳) preservation of greatness and magnanimity, ۴) (۱ .refraining from idleness

Social Adjustment .۴

From the viewpoint of Sa'di, social adjustment leading to peaceful coexistence is desirable as we aspire to the perfection of the ideal society. He imagines a Utopia in which these two things are the firm foundation of each individual in such society. That's the reason that Sa'di, in all parts of Gulistan and Bustan, speaks of characteristics of the individuals in a desired society and mentions such properties

as justice, humility, peace, benevolence, sympathy, and contentment as the .characteristics of the desirable society

Sa'di mentions the following items as the factors which create social adjustment: ۱) .justice, ۲) humility, ۳) self-esteem and uprightness, ۴) benevolence and goodness

Moulavi says that the goal of man's creation is "knowledge and guidance." In another part of "Masnavi," he introduces "knowledge of the truth" as the goal of man's creation. Therefore, Moulavi believes that knowledge should be for God only. The possessors of such a knowledge are those who are affected by their knowledge and .insight, and their intellect restrains them from doing evil and committing sins

Moulavi places a particular emphasis on "intent." He says that, for example, a poet composes poetry for a special intent, and his intent plays the main role in this area. Therefore, all men benefit from their deeds and the sciences they learn on the basis of their intent and goal. If these intents and goals are good, the results and benefits of .their deeds and behaviors will be unimaginable and very good

A man who establishes his prayer for God will definitely be rewarded in this world and the Hereafter. Thus, one can understand that each of the disciplines are a means and instrument that can lead man to God, truth, and true peace and tranquility if man's intent or goal is good and approved, and these disciplines cannot, by themselves, give man sublimity and are not consolatory. Sciences, which are tools for submission, sublimity, and

transcendence are for leading man to the goals of creation, and should not be taken as the final goals. Moulavi emphasizes that all the branches of sciences and .knowledge are for the sake of man

Therefore, it can be said that those who love God, should really love Him, and their final desire should be for God. In this case, it is possible for us to speak of a learned and loving worship of God as one of the most important goals of man's creation. Thus, it is up to all the virtuous and wise scientists and scholars not to involve themselves in words, utterances, and appearances, and not to forget the real goal behind the words .and controversies

Goals of education from the viewpoint of Moulavi can be divided into main different :groups

,Ultimate aims (١

.Intermediary goals (٢

Ultimate Aims

point

As regards "ultimate aims", the following aims can be extracted from Moulavi's poems :(and writings (Beheshti, Abuja`afari Faqihi, ٢٠٠٠, pp. ٢١١-٢١٩

Annihilation in God and abiding in Him

Moulavi believes that the ultimate and final perfection of human being is disengagement from existence or being, and reaching an abiding state after annihilation; and this is the meaning of proximity to God. Annihilation in God means becoming free from darkness, involvements, material and worldly attachments, and disillusionment with everything except God. A man annihilated in God does not see .(and does not want save God (Beheshti, Abuja`afari Faqihi, ٢٠٠٠, pp. ٢١١-٢١٢

Voluntary death

This particular kind of death means that man dies or separate, when living, from nature and material attachments, and

is borne in divine world, fights against carnal desires, and lives, free from ambition, disgrace, position, eminence and destroys all devilish temperaments and dispositions and reaches a position that kills the evil- prompting self, and makes himself or herself free, and is borne with divine and spiritual life and humanly admirable dispositions, .and this is the second birth of human being

Intuition or knowledge by heart

In addition to value of formal sciences, Moulavi believes that a seeker mystic or possessor of gnosis position of intuition, has really achieved the infinite Divine knowledge, and has undoubtedly revealed some secrets of being, even a sea of sciences and facts that others are deprived of it. This intuitional and inspired knowledge is not only endless, but it is always, in a state of being created, and .represents at every moment new sciences and discoveries for the wayfarer mystic

Immediate receiving of God's bounty or emanation

In the beginning, a mystic goes through the way along with his or her educator or leader, but the highest position and rank is where he or she receives the bounty and .favor of God Immediately, even the seeker becomes the channel of Divine bounty

Intermediary goals

point

:As for intermediary goals, the followings can be extracted from Moulavi's works

Cultivation and guidance of intellect and thought

Moulavi deems necessary the cultivation and guidance of intellect and thought in spiritual experience and intuition, and considers it as a goal of education. Moulavi says that the real knowledge is an intuitive knowledge than man receives immediately from God, and it is endless, and the superficial sciences can't be considered real because of limitation and

instability; but if people receive these sciences correctly and follow them well, and act according to them, and cultivate and guide their intellect and thought in the light of them, they will gradually achieve the real knowledge.

Solving the existential problems

From Moulavi's viewpoint, humans' existential problems are the philosophy of creation, imprisoning of the spirit in body, fear of the future, man's attachment to the lust shackle, anger, fame, position, etc., neglectance from the real "ego" and from the original home, defect in thinking and intellect, loneliness, etc. Solving these problems is the goal of mystical education from Moulavi's viewpoint.

Moulavi says that these difficulties can be solved through appealing to spiritualities, acquisition of soul virtues, and avoiding vices, and seeking help from those endowed with divine breath and spiritual soul, and finally the basic solution of these problems is "love". A lover is always in happiness and exhilaration. He or she complains of nothing and no one. There are no short sightedness, meanness, malignancy, cynicism, arrogance, temptation, greed, self- interest, grief over this world and the world hereafter in the hearth of a mystic.

Love satisfies the thirst of spirit, and satiates the heart, and dissolves the lover in Master and he or she enjoys heartfully, because the right cause for enjoyment and happiness is internal not external.

Happiness is never possible through possessions, position, fame or prestige; rather it is from inner being. Moulavi (۲۰۰۰) believes that acquisition of knowledge should be for God. In other words, man's intention from learning and

.(the dissemination of knowledge should be nearness to God (pp. ١-٢

The knowledge of such scholars is not superficial, because superficial science may lead to neglectance (Rum: ٧). It is intellect and reason that governs their lives (ibid, p.٢). Even their religiosity is based on knowledge. Thus, According to the prophet of Islam "the best of you from the viewpoint of faith, is the best of you in knowledge" (Muhammadi Rey Shahri, ١٩٩٣, p.١٢١), their faith is the best and firmest kind of faith; that's because Imam Baqer says someone who acquires knowledge, their knowledge .(will lead them to righteous deeds (ibid, p. ١٣١

Therefore, it can be concluded that humans receive benefit from the sciences they learn according to the intentions they have. It is in the light of good intentions that they receive real tranquility and are led to God and truth (ibid, p. ٣٢). The prophet of Islam says that if a person learns science for hypocrisy and worldiness, God will remove blessing from his life and make the life annoyed and difficult for him .((Muhammadi Rey Shahri, ١٩٩٣, p. ۴٧٩

:Educational goals from Ibn Khaldun viewpoint can be divided into two general groups

Ultimate goals .١

Spiritual dispositions, i.e. series of goals and perfections of soul (Behehsti, Faqihi .٢ .(Abuja'afari, ٢٠٠١,pp. ١٠٩-١١٣

Ultimate goals

point

Ibn Khaldun considers "knowledge, faith, theistic belief" as the ultimate goal of :education. From His viewpoint spiritual dispositions can be divided into three groups

Scientific dispositions .١

Industrial dispositions .٢

Spiritual dispositions .٣

Scientific Dispositions

These are mastering skills in science

p: ۳۶

in such a manner that its owner can teach that science, participate powerfully in discussions, and understand derive branches from principles with master on .foundations of rules and science problems

Industrial Dispositions

These are practical- intellectual skills, like sewing and carpentry

Spiritual habits or dispositions

These are firm humanistic moral properties, and the position of soul perfection which is along with exaltation and motivation and approaches of the individual to God, .angels and the ultimate aim

According to Tabataba'i (١٩٨٧) Islam has established its most important commandments, such as Hajj, prayer, jihad, charity, and every kind of religious piety, based "on community" (society). It has also considered real happiness in nearness to God as the supreme goal of an Islamic community. Achieving this sacred goal is in itself a great guarantee of performance that acts as a serious, inner supervisor for .the implementation of the laws regarding an Islamic society

Tabataba'i (١٩٨٧) considering one of the verses of the Qur'an (Zariat: ۵۶), says that the ultimate aim of man's creation and of Islamic education can be worship (and in fact devotion to and submission to God). Both worship and perfection man receives from it are the aims of man's creation, and all are results of worship, e.g. mercy of God, and etc. cognition or knowledge obtained from worship, will be a higher aim as compared .with worship itself

The truth and reality of worship is in the fact that a bondman reaches the place of humbleness and submission to God. The ultimate aim of creation is achieving the truth of

worship, i.e. a position in which the bondman has separated from himself and all other .things, and is always in remembrance of his Lord

Tabataba'i (١٩٩٠) in the eighteenth volume of Al-Mizan Interpretation, in description of the Qur'nic verses mentions this speech from Imam J'afar Sadeq that a believer is a brother for another believer, and his eye and his guide, does not beguile and deceive him, does not oppress him, does not mislead him , and if he promises him something, .he does not break that promise

Tabataba'i (١٩٨٧) argues that in the light of "law of social justice" each rightful cause will be sided with and righteousness will be sided with its doers, and the relations among people will become justly. Thus, humans are inevitably in acceptance of having a society and social justice. Islam has considered social spirit in all of its commandments and rules. According to Mutahhari (١٩٨٨) ; man in Islam has a .comprehensive personality and is very sensitive to his social responsibilities

Principles and methods of Education

Education is based on broad and general rules and policies which are called principles of Education. These polices can be applied and practiced through methods of education which bring the person to the goals of education. It is possible to extract the following principles from the texts khajeh Naseer has written (Beheshti, Abuja'afari :(Faqihi, ٢٠٠٠

Discovering aptitudes: People are different in intellectual aptitude and ability, and .١ personal capacities and interests on sciences, skills and occupations. If the unique and particular aptitude and interest of

each person in different sciences, techniques and skills are discovered, and she or he is involved in a job and educational field consistent with her or his aptitude and interest, she or he will undoubtedly attain considerable success. Therefore, it is up to individuals, their parents and teachers to discover children's aptitudes and interests .to guide them to the way suitable for them

Harmony with nature: Khajeh Naseer believes that one should consider children's .۲ nature and the gradual trend of their soul faculties, and that education should be in harmony with the stages of their aptitudes development. Since moderation governs the nature, and coherence and system of the world is based on justice, it is also necessary in education that the principle of moderation, that is driven from the .nature, be observed so that all the human being's aspects be developed

Harmony with the human's nature of seeking God and religion: According to khajeh .۳ Naseer, harmony with human's nature and religion is the certain principle of education, and all educational policies should be based on this nature, and human's .perfection is possible through considering the above fact

Observing development stages: Khajeh Naseer, regarding education based on the .۴ gradual growth and development of the individuals, refers to the stages of development of children, the quality of the gradual formation of their aptitudes and powers, and the procedure of the instruction of the composition lesson to children. :The stages of children's education are

a) Suckling period: This stage starts with the birth of

.children until they become two years old

b) Correction period: After finishing suckling state, Children's education should be started, and they should also be forbidden from companionship with the bad, because they are much influenced by their companions. If their virtues and values are praised, .they will turn to these good properties

c) Period of instruction of religion and morality: The subjects and materials which should be first instructed to children are religious and morals obligations and that .those may become unwavering in their souls

d) Complementary instructions or trainings: complementary instructions should be started after finishing complementary educations. Students should first be taught the science of ethics if they are interested in acquiring science, after which, they should learn social manners and they should be made familiar with social adjustment factors, .and move them away from luxury, affluence, wealth and comfort

e) job and employment: getting a job and occupation should be prepared for youngsters when their complementary period of training and instruction is finished. This causes that they taste the sweetness of an occupation and earn a living in this .way

Observing the student's understanding and comprehension: Different students and .۵ pupils have different power of understanding and comprehension. Observing these individual differences and becoming in complete agreement and unanimous with .them is of the certain principles of education

Khajeh Naseer emphasizes that every knowledge or science can't be taught to every person, rather each knowledge is suitable for a particular group, and teaching that particular kind of knowledge to those

who do not deserve it, is considered as an oppression. Some people receive dubious things, but they do not understand the answers to those dubieties. Therefore, such doubts should not be told to them. It is also necessary that teachers and educators be familiar with logics and can use it when necessary and speak with each person .according to her or his particular speech

Counseling: Khajeh Naseer Tusi says that all people need counseling in all of their .۶ individual and social fields of life, because it can help to achieve goodness and advisability more simply and prevent badness and loss. Khajeh Naseer also emphasizes that the students and seekers of knowledge discuss about a subject they have learned it, because it may be that an hour of discussion would be better than a .month of review and repetition

Affection: According to Khajeh Naseer, one should love (a real love) and should be .۷ really loved. Thus if affection governs home, school and society, and is considered in the plans of responsible of educational planning, and backgrounds and plans for its implementation have been provided, then many of corruptions and problems will be .solved

The highest kind of affection is that one which is free from all sorts of defect of materiality, passivity, estrangement and darkness, this kind of affection is given to humans to love the exalted God. After the inner affection of humans to God, The affection and kindness of parents to their children and of teachers to students are

.considered as highest affections

Encouragement and punishment: Khajeh Naseer has considered encouragement .٨ and punishment as two means for guarantee of implementation of education, and its extension, and making sound the home climate, school, society and creating .motivation for avoidance of offenses

He believes that people are different; a group of them should be led to courtesy and morality by warning and punishment, and another group with encouragement and announcement. Although education is founded on encouragement, and a child should be praised and encouraged in public when she or he does a good behavior and if she or he does a bad behavior, we should try to feign negligence it, in some cases. But if that bad action is repeated, he or she should be blamed in private, and then state the heinousness of that action and caution her or his against repeating that behavior

Practice and repetition: Khajrh Naseer is of the opinion that practice and repetition .٩ cause actualizing and realization of one's aptitudes and abilities. Therefore, people should try to create suitable and desired habits and skills and finally acquiring sensual dispositions through practice and repeatation, and students should repeat the lessons .happily and with motive, after learning that lesson and reflection and precision in it

Interior Purification: According to khajeh Naseer, interior purification is purification .١٠ of inner self from moral corruptions and it is the first step in self – education without which one can't be adorned with moral virtues. Thus, students should be pious from the very

beginning and keep their heart or soul from offences so that their knowledge may .become fruitful

Mortification: Khajrh Naseer believes that mortification is necessary because if .۱۱ human's soul follows appetitive and irascible faculties and obey these two faculties, will decline to a bestial soul. Although mortification is difficult in the beginning, but considering its effects such as chastity, self- preservation, contentment, trust in God, .generosity and piety, it would be sweet and easy

Self- vigilance and Self- examination: According to Khajrh Naseer self- vigilance is .۱۲ that one always tries to avoid sins, worldly involvements, and obstacles of perfection and keeps and cares for his or her inward or outward behavior and speech in order .that not to behave against God

Self-examination is when one controls his or her worships and compares them with God's bounties and then confesses his or her defects and sins before God. These two cause one compensate for previous behaviors and tries to clean the effects of sins by .worship and mortification

Khajeh Naseer Tusi's view on educational principles is very similar to Avicenna's. The following items can also be extracted from Khajeh Naseer writings as the most :important of educational principles from his viewpoint

Following from Nature: Khajeh has paid much attention to this fact that in education .۱ one should consider man's nature and its gradual development, and the education of children should be quite in harmony with their gradual stages of physical growth. Therefore, we should first know the stages of children's natural growth and then

.plan consistent with that nature

2. Observation of Stages of Education: Khajeh has considered stages for education, considering the law of following from the nature and some other things. These stages are similar to those ones Avicenna has put forward.

3. Observation of Individual Differences: Khajeh Naseer recommends observing individual differences of persons in educational planning (Howzed and University Co-operation Center, ۱۹۹۳, pp. ۳۱۸- ۳۲۰).

If one wishes to extract some principles from Farabi's statements observing of which originates suitable methods and decisions for achieving goals of education, can refer to the following cases:

- Education is for the happiness of individuals of the society.
- Instruction can't be separated from education, since speculative and Practical trainings or instructions are justifiable. Therefore, an instruction which does not lead to belief and action along with belief and certitude is useless. Observing individual differences in aptitudes and attitudes to sciences and industries is necessary.
- Universal education and instruction is necessary. Those ideas and concepts which are prerequisite condition of attaining a real happiness should be taught to all people. Even, those ones who avoid the opinions consistent with Utopia, should become convinced by different methods so that they might turn to right ideas and opinions ((Howzeh- University Co- Operation Center, ۱۹۹۸).

Although Farabi has not presented an independent model and design for educational principles, but the following important principles of education can be extracted from his writings and discussions:

1. Being social of education: from Farabi's viewpoint, education is social, i.e. humans are social by their natures, then

it is necessary that social goals to be considered for their education, and achieving .Utopia is a goal that should be considered and a accomplished in education

Observation of individual differences: Farabi believes that individual differences, i.e. .۲ different aptitudes and interests of students, should be considered and observed in .education

Preparation of individuals for different occupations: Farabi is of the opinion that .۳ each person should be educated for a particular skill and occupation, and this fact .should be considered from childhood

The effect of geographical environment and quality of buildings: Farabi believes .۴ that natural environment, climatic conditions, and architectural fashion are effective in education. Therefore, he recommends that educators should pay attention to this .(fact in education (Howzed- University Co- operation Center, ۱۹۹۳, pp. ۲۷۱-۲۷۲

Education is actualized in the light of some important and comprehensive principles. From the viewpoint of Avicenna, these principles are realized through some :(educational methods (Howzeh- University Co- Operation Center, ۱۹۹۸

Self- cognition and Self- education: One should first rectify himself before trying to .۱ educate others and to rectify oneself it is necessary to know himself or herself. .Individuals should completely know their reprehensible properties and habits

Observing individual differences: Different people are different in physical power, .۲ power of thinking, intellect and aptitude and other aspects, their interests to different .and crafts are different as well

Cognition of aptitudes, interests and possibilities: Discovering intellectual abilities .۳ and aptitudes should be considered in selection of a major or an occupation and craft. Ibn Sina also believes that personal

interests for a major or occupation plays an important role in one's progress and success and preventing from wasting one's time. In addition to all of these, there should also exist learning possibilities and instruments for a particular kind of science .or occupation

Formulating the plan on the basis of the stages of development: Avicenna has paid .۴ attention to the stages of development of children in the process of their education, and has considered a particular plan for each of these stages. Therefore, educational .planning should be based on the stages of a person's development and growth

Group training and instruction: Avicenna emphasizes group instruction, and believes .۵ that a child should acquire knowledge and do his or her job in group, because good children have a good influence and effect on the child. Observing the above principle causes: moral and social education of children and actualizing their intellect and .perceptions, and satisfying their spiritual needs

Encouragement and punishment: Ibn Sina recommends encouragement and . ۶ punishment of children as guaranty keeping the admirable dispositions and avoidance of moral iniquities and reprehensible habits. He mentions different ways for .encouragement or punishment

This indicates that educator should not only use one particular method for encouragement or punishment, e.g. encouragement of children can be carried out through praising their good behavior and morality, and through getting friendly with .children or acknowledging them

According to Avicenna five principles are of importance in education of children and youngsters: faith, good and admirable morality, health, knowledge and occupation

.(Shiite encyclopedia)

Selection of Teacher and Friend: Avicenna says in this field that it deserves the .۷ educator of a child to be wise, religious, and aware of moral education, and have skills in the education of the children. On the other hand, since one can't trust one's own cognition from oneself, he or she needs a wise and kind friend to help to show them their morals and moods. (Howzed and University Co- operation – Canter, ۱۹۹۳, pp. ۲۸۰-.(۲۸۳

The following educational principles can be extracted from Ghazali's writings :((Howzeh- University Co- Operation Center, ۱۹۹۳, p ۳۰۵

Imprintability of child's heart .۱

Changeability of morality .۲

Graduality of personality formation .۳

Effect of habits in education .۴

Effect of indoctrination in education .۵

Negative or affirmative nature of education .۶

Individual differences .۷

Different stages of development and growth, and the necessity of observing them .۸

The following educational principles can be extracted from Moulavi's works (Beheshti, :(Abuja`afari Faqini, ۲۰۰۰, pp. ۲۲۰-۲۳۲

Submission to God: Moulavi has emphasized this principle in many cases of his .۱ writings and poems. Obeying this principle gives a particular insight to humans in the light of which they would not see and want save God, and not get attach to anything else but Him, and worship Only God. In fact, the real philosophy and reason of all .worships is submission and servitude to God

Following Educator: Moulavi has expressed the need of human being to an aware .۲ and reliable educator; and he believes that following such educator will bring man to perfection and

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elevation. This educator knows the soul, faculties of the soul, existential dimensions of the soul, temptations and deceptions of the soul, and the spirit's pains and that's the reason why this educator can help others and treat them. These educators, are as physician and guidas, and are pure bondmen of God that never think of the material .and worldly things

Motivation and Request: Moulavi says that the basis and foundation of attaining .۳ .truth is request or wanting which increases man's efforts and activities

Effort and Activity: Moulavi considers effort and activity as great factors for bringing .۴ man to goals and aims. He had also introduced these two factors as the cause of .man's happiness and joy

God's bounty and grace: In addition to effort and activity, grace of God exalted is a .۵ .major factor of bringing humans to perfection

Esteem or the dignity of man: Moulavi believes that in addition to satisfying material .۶ and superficial needs of people, we should not neglect their high and supreme needs.Man has a structure that can be a manifestation of God and a light of Him. .Therefore, he should not lose himself and his esteem or dignity

Sociability: Moulavi believes that there is no monasticism or renunciation in Islam. .۷ He has introduced joining society as the way of reaching growth, elevation and perfection. Moulavi says that membership in a society makes man valuable and spiritual, and this causes that man avoids egoism and individualism. It is in the light of joining society that the

spirit of compassion, altruism, patience, trust or good judgment, and affection is cultivated in humans. That's the reason why the principle of sociability has been .considered in Islamic worships

Individualism: Moulavi has stated the individual differences and psychological, . ٨ intellectual characteristics of each person and the necessity of observing these factors in life and education. Educational policies should be consistent with the rate of .comprehension, understanding, intelligence and aptitude of each student

Simplification: Moulavi is of the opinion that this principle is the educational principle .٩ of all divine religions, and the recommendation of all high mystics; while severity, and .imposing an ignorant plan indicates crude

:The educational methods from Moulavi's viewpoint can be divided into two groups

methods of student education .١

methods of self-training .٢

Methods of Student Education

The following educational methods can be extracted from Moulavi's works this field, :(as some of the important methods (Beheshti, Abuja`afari Faqihi, ٢٠٠٠, pp. ٢٣٣-٢٥٣

a. Suggestopedia or mimesis Method: Moulavi has emphasized the effective role of this method in education. He believes that the admonishment of others through one's .deeds is more attractive

b. Affection Method: Moulavi believes that educator can make student attached to him or her, and provide the ground for student's acceptance of education and trust to the .educator

c. Encouragement or punishment Method: Moulavi agrees that education is based on encouragement and affection. In spite of this, he has sometimes spoken of punishment when encouragement or kindness is not effective in the education of a student. But the intention of teacher should be educational and for the

correction of student’s behaviors, and must not be taking revenge, acting out of self- .interest or self- comfort

d. Good Admonishment or Positive Advice Method: Moulavi introduces good admonishment or good exhortation as the educational method of God’s prophets. He has used this method in many cases and in different stories and exemplum. He refers :to two major points in this regard

First) If admonishment is prudent and tactful and its conditions are observed, it will have a very great influence and effect. Second) the main condition for effectiveness of admonishment is readiness of the one who is to hear that admonishment. Many a .stubborn man, opposes the friendly advice, or justifies them

e. Counseling Method: Moulavi has spoken of this method in many cases, and has mentioned its role and importance in helping individuals for cognitive changes and .creating new insights and finding solutions to different problems

f. Taking an object lesson Method: Moulavi has introduced taking lesson method as the sign of intellectuality, insight and growth. He believes that man can take many .lessons from the history of the past

g. Story Telling Method: Story telling is one of the most frequent used methods of .Moulavi. He has explained many facts in different kinds of stories

h. Exemplum Method: Moulovi has used exemplum to clarify different subjects to .permeate them in audiences and address

He has described, in some cases, difficult and complex subjects through using several .running subsequent exemplums

Self–training Methods

The following educational methods can be extracted from Moulavi’s works in this regard, as

:(some of the important methods (Beheshti, Abuja`afari Faqihi, ۲۰۰۰, pp. ۲۳۵- ۲۶۲

a. Fulfillment of Knowledge: According to Moulavi, the heart of the matter for knowledge is commitment and action. The criteria of humanity should be searched in practical obligation and commitment, and we should not be beguiled by superficial sciences of some people. If knowledge is combined with action, it not only brightens .the soul of its owner, but also it guides the ignorant people

A man, who has no commitment to his knowledge, is like a tree which has no root. On the other hand, from Moulavi's view, the basis of knowledge is intuitional, and this particular kind of science is only obtained through action. It should also be noted that in the event of acting according to superficial science, i.e. not intuitional sciences, one .can gradually achieve the desired perfection and intuitional knowledge

b. Loving God: Moulavi considers love the most basic mystical educational method, and believes that spiritual education and development is only possible through having such a love; because love has a power that changes or revolutionizes the personality of the lover and purifies him from himself and from his unbecoming properties, habits .and behaviors, and leads him to harmony with the beloved

c. Watching over the soul and self- examination: Moulavi has much talked about watching over the soul and self-examination and their role in self- training. He has considered them as the factors of leading humans to perfection, self revelation, heart indulgence and passing

.the stages of Mystic Journey

d. Reciting the Qur’an: Moulavi says to us regarding the Qur’an not to consider it like other words and usual concepts; because its appearance has a great inner form. If we read the Qur’an and accept it and speculate on the deep meaning of each verse, our spirit will gain such a magnitude that enthusiasm for flying leaves the spirit .restless without moment of calmness

e. Remembrance and Thinking: Moulavi is of the opinion that man’s thinking should be combined with remembrance of God, because this remembrance causes dynamism and purification and magnificence of thinking, and also causes separation and purification from all sorts of evils and vices. It not only enlightens man’s thought, but .also it cultivates man’s inner senses

Ibn Khaldun believes that the following items can be considered as the principles and :(methods of education (Beheshti, Abuja`afari Faqihi, ۲۰۰۱, pp. ۱۱۵- ۱۲۸

Graduality in Instruction: According to Ibn Khaldun, the first point which should be .۱ considered here is that, instruction for the student leads him to learning. When it requires creating a disposition in that student, it needs time and is done gradually, .because the aptitude of someone is gradually actualized or realized

Consideration of the Measure of Student’s Understanding and Aptitude and its .۲ Gradual Cultivation: Ibn Khaldun believes that the amount of intellectual ability of students in scientific subjects and problems should be identified, and then they should be instructed consistent with their aptitudes so that their understanding and aptitude in learning

.might be cultivated

۳. Development of Instruction From Simple to Difficult: Ibn Khaldun is of the opinion that not observing the above mentioned fact and not considering the correct instructional and teaching method cause student not to comprehend the subject matter and then drops out.

۴. Applying Different Teaching Methods: It is up to the teacher to be aware of different teaching methods and be able to apply them in order to use the suitable method and procedure in instruction and teaching. Ibn Khaldun believes that teachers can use different teaching methods for their students.

Some of these methods are: first) lecture, a teaching method in which the teacher tries to transfer his knowledge to the student, and there is a one- sided dialogue between teacher and student and the lecture is teacher- centered.

second) Suggestopedia teaching method in which the subject matters are taught to the students through their imagination by deeds or speeches. Third) dialectic and scientific dialogue (debate) between teacher and student, or encouragement of the students to discuss with one another.

Ibn Khaldun considers the second method more complete and more comprehensive than the first one. He also believes that the third teaching method is the simplest one for learning of the students.

۵. Creating a suitable ground and atmosphere for learning and removing the obstacles: Ibn Khaldun says that there are the following obstacles and problems for learner in learning, and teachers should try to remove or solve them:

a. Applying vague words

- Selection of a brief

(and short text (or subject matter

- (Abundance of text books (as instructional sources
- Frequency of involvement in instrumental sciences
- Teaching materials beyond student’s understanding
- Mixing the subject matters
- Longitude of instruction time
- Concurrent instruction of two different disciplines
- Verbal controversies

۶. Simplification and Kindness of teacher: This can be very effective in educational achievement and moral education of students. In contrast, severity an harsh treatment will cause many negative and psychological disorders, including student’s dropping out.

۷. Keeping freedom and personality (self-esteem) in students: According to Ibn Khaldun, it is of the effective methods in education that binds teachers, educators, parents or everyone else, to be friendly. Also, it is a stimulant to free expression of feelings and personality in students, and they avoid imperious orders or instructions. Not considering this fact causes that ability and self- esteem of students to be destroyed.

۸. Evaluation and Assessment: It is up to teachers and educators to evaluate their student’s performances in order that the student might know what he or she has done, and what- that should have done- has not done. What he or she has said, and what- which should have said- has said, and in general what and how have been his or her deeds and speeches so that it might become possible to correct them.

Educational Epistemology

Learning

Ghazali believes that human’s soul is acceptable for education, for there is basically .knowledge and wisdom in such a soul

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These two items have been given to the soul from the very beginning of creation and one should try to actualize them, as one should try to dig a well and then extract water.

Knowledge is obtained from two different ways: first) divine revelation and inspiration. God's or divine revelation belongs to God's prophets which finished with the prophet of Islam, and inspiration belongs to the saints and still continues and does not end. Second) usual and current instruction and learning in schools. For this this particular kind of learning to happen, some principles should be observed:

۱. Cultivation and reinforcement of moral aspect, before instruction,

۲. Consideration of individual differences and aptitudes,

۳. graduality and sequence in instruction and learning.

۴. rewarding and punishment.

۵. Encouragement and motivation,

۶. instruction (having a master (teacher), and presence in classroom),

۷. Practice, action, and repetition,

۸. involvement in schooling

Ghazali invites people to an open attitude to different sciences and showing an open face to them, whatever their subjects might be, because knowledge, irrespective of its subject is noble.

It is necessary that differences among ideas to be accepted. Diversity of ideas and views in a single subject is not a reason for invalidation of that subject. There are two reasons for this opinion of Ghazali: first) there are many kinds of potential sciences that have not been yet actualized, and humans can achieve them. Second) discovering of one new science causes deepness in one's faith and firmness in Islam.

If religious sciences cause

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cognition of God and His Attributes, natural sciences reveal and expose the Acts of the exalted God in being. Thus, Ghazali invites teachers to inform their students of the value of all science in order that the students, observing graduality and sequence, to study other sciences after learning each branch of science. Ghazali is of the opinion that it is up to the wise of a society to study and investigate the new or foreign subject .and make it suitable for their own society adorned with values

According to this viewpoint, scientific and cultural interaction and exchange are carried out among the wise, because Ghazali believes that it is dangerous for the beginners in knowledge to go to an environment which is against their own beliefs .(and values (Kilani, Translation, Criticism and additions by Rafiie, ۲۰۰۷

Ghazali believes that education can bring humans from what they are to what they should be. Education, as life, is the natural right of everyone. Man has been created for worship and servitude of God, and education is not only the perquisite of worship of God, but it is also a kind of worship. Ghazali considers education both as an individual necessity and as a social necessity for it is in the light of which, that culture and thought remain, and it is also a means for transmission from a generation to .another

Therefore, what culture and thought man has is from education without which man worth nothing and he is the product of his own

education. Imam Ali, in a very educational warning says to the educators to educate their children for today. The delicate point of this wise statement is that the development of a child should at least be in harmony with the natural development of .culture and civilization and positive transformations of humans' life

Some parents have no view from life except that which they themselves wish. Then, they educate their children as they themselves have desired or as they had been educated. While according to the saying of Imam Ali, Parents should think beyond their own time. It is not only the student that needs to be educated, but it is even the educator that needs to be educated, and he or she needs to educate someone else (the student), and this need is satisfied through education of another person (the student), and this is one of the reasons of affection of the great teachers to their .(noble students (Rafiei, ۲۰۰۲

Ibn Sina has mentioned the necessity of this fact that student's interests should be known and discovered and they should be much cared for to be educated to become moderate persons. To do this one should not let sever anger or grief overcome him. They should be kept away from what they hate. Moral modification causes body and .spirit health

Ibn Sina also wants that education to be a means for entering in the production and participation in the economic activities of society. Thus Ibn Sina deems it necessary that the

boy after learning the Qur'an and the principles of the Arabic language, to be led to one of crafts and occupations which is consistent to his nature (Ali Reza; translation, Criticism and additions by Rafiee, ۲۰۰۵).

Teaching and instruction methods should bring the students to the educational goals. Therefore, to reach the goals envisioned by Sa'di, there is emphasis on such activities as question and answer, and improved lecture methods. He also suggested some points in teaching, instruction, and learning that can improve students' education.

He not only emphasized paying attention to the techniques of speaking or talking, but also placed much emphasis on the distinct role of silence as one of the greatest techniques or methods of increasing and improving educational policies.

The importance of questioning and asking from Sa'di's viewpoint is revealed when he says, "They asked Imam Mursheed Muhammad Ben Muhammad Ghazali, (on whom be the mercy of God!) by what means he had attained such a degree of knowledge. He replied, 'In this manner, whatever I did not know, I was not ashamed to enquire about...'"

He tells people to inquire about everything you do not know; "since for the small trouble of asking, you will be guided in the respectable road of knowledge (Gulistan, chapter VIII, tale LXXVII). However, he also notes "that whenever you are certain that anything will be known to you in time, be not hasty in inquiring after it" (ibid, tale LXXVIII).One should think and then answer. He says that "whosoever doth

not reflect before he giveth an answer, will generally speak improperly" (Gulistan, .(chapter VIII, tale XXXVI

Sa'di refers to three points in applying the question-and-answer method. First, we should question for knowledge: He believes that one should not ask a question for pedantry, ostentation and dawdling, and for getting information about the other's private and personal affairs. Therefore, if the questioner receives his answer without .asking and with patience and silence, it is not necessary that he asks a question

Second, ask questions of the wise ones: Sa'di is of the opinion that one should ask educated, knowledgeable and well-intentioned scholars. Third, he believes in the necessity of a well-thought-out answer. When a wise person wants to give the answer to a question, he will do this in a thought-provoking way, technically and with good intentions because the unexamined speech can mislead instead of increasing .(knowledge (Beheshti, Faqihi Abuja'fari, ۲۰۰۱

When speaking and questioning or answering, Sa'di emphasizes not interrupting the others. "No one confesses his own ignorance, excepting he who begins speaking whilst another is talking; and before the discourse is ended" (Gulistan, chapter IV, tale .(VII

The reason Sa'di says this is that "a discourse hath a commencement and a conclusion" (ibid).In another instance, he says, "Whosoever interrupts the conversation of others, to make a display of his own wisdom, certainly betrays his ignorance" (Gulistan, chapter VIII, tale LXXXII). And he adds, "A wise man speaketh .(not until they ask him a question" (ibid

Sa'di orders all people, "Till you

perceive a convenient time for conversing, lose not your own consequence by talking to no purpose" (Gulistan, chapter I, tale XIII). Sa'di says that when a business can be managed without his interference, it is not proper for him to speak on the subject; but if he sees a blind man in the way of a well, if he keeps silence, it is a crime (Gulistan, .(chapter I, tale XXXVIII

Therefore, Sa'di concludes, "Until you are persuaded that the discourse is strictly proper, speak not; and whatever you know will not obtain a favorable answer, ask not" (Gulistan, chapter VII, tale XIII). "He who listens not to advice, studies to hear reprehension. When advice gains not admission into the ear, if they reprehend you, .(be silent" (Gulistan, chapter VIII, tale XLVIII

Since Sa'di believed the sources of knowledge are unlimited, he did not confine himself to formal and classic textbooks. He placed particular emphasis on informal learning, by which the students try to take lessons from the great school of nature and the individual events of their lives, and the lives of other people, in all places and .times

Thus, people should not confine themselves to the appearance of matters; rather, they should make great effort to get to the essence of matters and subjects and try to comprehend their truth. The educational method of storytelling utilized by Sa'di in .both poetry and prose can be considered as an epitome of the teaching methods

Therefore, students should be committed

to this approach in that they not only study history books, for example, but also must pay great attention to all of history, nature, and all human beings, if they wish to reach the highest educational goals. This is also a task of all scholars and authorities in the .educational system

Sa’di believes in hidden learning and learning from all things: For example, he relates, “They asked Lokman from whom he had learnt urbanity. He replied, ‘From those of rude manners; for whatsoever I saw in them that was disagreeable, I avoided doing the same.’ Not a word can be said, even in the midst of sport, from which a wise man .(will not derive instruction” (Gulistan. Chapter II, tale XXI

Sa’di believes in “informal learning” and says, “Listen to the discourse of the learned man with the utmost attention” (Gullistan. Chapter II, tale XXXVIII).Sa’di wants all people to pay attention to the admonitions of the advisers and take lessons from .them

He says, “Know you not, that you will see your feet in fetters, when you listen not to the admonition of mankind” (Gulistan, chapter I, tale XVI). Sa’di believes that “admonish” comes before “confinement,” saying, “Great men first admonish, and then confine; when they give advice, and you listen not, they put you in fetters” (Gulistan, .(chapter XIII, tale XC

Sa’di says that it is up to humans to admonish even though the other does not listen: “Admonish and exhort as your duty requires; if they mind not, it

does not concern you. Although thou knowest that they will not listen, nevertheless speak whatever you know that is advisable. It will soon come to pass that you will see the silly fellow with his feet in the stocks, there smiting his hands and exclaiming, ‘Alas! .(that I did not listen to the wise man’s advice’” (Gulistan, chapter VII, tale V

Sa’di also believes, “The fortunate take warning from the histories and precepts of the ancients, in order that they themselves not become an example to posterity” (Gulistan, chapter XIII, tale XC). Therefore, Sa’di orders all people, “Take warning by .(the misfortunes of others, that others may not take example from you” (ibid

Teaching methods and instructional content alone are not sufficient to bring students to the educational goals. It is also necessary to utilize particular techniques to improve and accelerate the gradual progress of students toward those goals. Encouragement .and punishment of students are necessary techniques

The reasons for using these two are the same: leading students to educational goals. It is necessary for educators and teachers to be the epitome of both authority and .affection, so students will both respect and love them

A teacher should be the epitome of affection and authority. He explains, “Anger, when excessive, createth terror; and kindness out of season destroys authority” (Gulistan, chapter VIII, tale XVIII). Therefore, Sa’di believes that teachers should be not so severe as to cause disgust, nor so lenient as to encourage audacity. Severity and leniency should

be tempered together; a wise man carries not severity to excess, nor suffers such relaxation as will lessen his own dignity. Thus, one should be complacent, but not to that degree that they may insult him with the sharp teeth of the wolf (ibid).

Sa’di believes that one should use both encouragement and punishment in a timely manner, adequately and thoughtfully, because undue, unnecessary and unexamined anger and punishment makes the student truant; and the undue encouragement makes him or her arrogant, egoistic and exigent to the extent that the he doesn’t obey the teacher or the educator.

From the viewpoint of Sa’di, encouragement and motivating others is of particular importance and can influence them for better performance to accomplish the desired goals (Gulistan, chapter I, tale III).

Sa’di puts emphasis on praise the student and says in this regard, “If you wish to preserve peace with your enemy, whenever he slanders you in your absence, in return praise him to his face; at any rate as the words will issue from the lips of the pernicious man, if you wish that his speech should not be bitter, make his mouth sweet” (Gulistan, chapter I, tale XXIV).Sa’di doesn’t think it advisable to overindulge in blame, when the blame is necessary (Gulistan, chapter I, tale XVI).

It appears that Sa’di affirms punishment when necessary. Sa’di says, “A king sent his son to school, and placed a silver tablet under his arm. On the face of the tablet was written in gold, “The severity of

.(the master is better than the indulgence of the father" (Gulistan, chapter VII, tale IV

However, punishment should be the last method in education and not the first one. He professes, "When the hand has failed in every trick, it is lawful to draw the sword" (Gulistan, chapter XIII, tale XV). "Forgiveness is commendable, but apply not ointment to the wound of an oppressor. Knoweth he not that whosoever spareth the life of a .(serpent, committeth injury towards the sons of Adam (ibid, tale XVI

The reason Sa'di confirms punishment in some cases is that "An enemy does not become a friend, through indulgence; nay, it increases his avarice. Be humble unto him who shows you kindness" (Gulistan, chapter VIII, tale LXXXI). In another tale, he adds, "When you speak to a low fellow with kindness and benignity, it increases his .(arrogance and perverseness" (Gulistan, chapter VIII, tale LXI

He believes the base men do not deserve affections because "when you connect yourself with base men, and show them favor, they commit crimes with your power, whereby you participate in their guilt" (Gulistan, chapter VIII, tale VIII). And in another instance, he says, "When you support and favor the vicious, you commit wickedness .(with your power, by participation (Gulistan, chapter VIII, tale LIII

Sa'di believes that in spite of some of similarities between different people, there are some differences in their aptitudes as compared with each other, i.e. there are .differences between their physical, intellectual, social, emotional and moral aptitudes

Sa'di says

that people should consider the extent of their abilities. He is of the opinion that "whosoever contendeth with the great, sheds his own blood. He who thinks himself great has been compared to one who squints and sees double. You will get a broken front by sporting your head against a ram" (Gulistan, chapter XIII, tale XLV).

In another example of this, he says, "It is not the part of a wise man to box with a lion, or to strike his fist against a sword. Neither fight nor contend with one more powerful than yourself; put your hand under your arm-pit" (ibid, tale XLVI). He also warns, "A weak man, who contents with one that is strong, befriends his adversary, by his own death". (ibid, tale XLVII). Sa'di emphasizes that the teachers should speak to students in conformity with the temper of the hearer (Gulistan, chapter VIII, tale XXIX).

From the viewpoint of Moulavi, one of the points that the teacher should consider is the individual differences of the students, that is the teacher must pay attention to the fact that the addresses and the students are quite different in aptitudes, attitudes, interests, knowledge, etc., and therefore, the sayings and teachings of the teacher should be in accordance with these differences.

It is also up to the teacher to consider the spiritual capacity of his students. The word "reminding" can indicate that Moulavi believes that man has the best potential aptitudes in himself, and one of the responsibilities of the

.tutor and teacher is to nurture those aptitudes

Mutahhari (۱۹۹۷) emphasizes that teacher should pay attention to the mental and psychological states of students, and not to make them tired when they are not ready .for learning

According to Mutahhari (۱۹۹۷) if a teacher uses encouragement or punishment for students, they should be aware of the reason of this action of teacher; because these actions might become useless when the students do not know which behaviors of .them should continue or which of them should be improved or avoided

Mutahhari (۱۹۹۶ and ۱۹۹۷) takes much emphasis on harmonious cultivation and breeding of all of the students' aptitudes: physical, intellectual, social, emotional, .moral and religious

Mutahhari (۱۹۹۷) does not accept those habits which individuals do passively without any thinking, brightness and luminosity (of the soul). He emphasizes the education and acquisition of knowledge in childhood and narrates this say that knowledge in .childhood is like inscription on a stone

He introduces work as a factor for concentration, and prevention from committing sins. He also believes that the particular aptitudes of every person should be considered in choosing any job or occupation for him or her. A good work can be very .effective in man's feelings, personality and self- esteem

According to Mutahhari (۲۰۰۳), the necessity of society is not only for satisfying one's biological needs, rather human being needs social life in his or her spiritual dimension. .Therefore, many natural aptitudes of humans are not actualized without society

Mutahhari considered "teaching" of his students as a religious worship

and obligation ((Educational Facilities Affaires and Libraries Bureau or EFALB, ۲۰۰۷). In addition to the fact that Mutahhari mastered teaching, he also had a great piety, and moral obligation and commitment. That was one of the reasons why he was well accepted by his students. Mutahhari never gave a contemptuous look to his students.

He listened to his students and answered their questions carefully. In addition to his gentility, his behavior towards the students was friendly and kindly. He tried to solve his students' problems. Mutahhari made much effort to educate his students to be alert and sensible critics. He was much interested in seeking truth.

Mutahhari put forward the scientific and religious problems, and then encouraged his students to pursue and solve them. He respected scientific opinions even though he was opposed to them. He deeply investigated the subjects, and he reacted scientifically to them. He sometimes used discussion teaching method, and he often used question and answer teaching method.

Sometimes, one third or more of the time of the class was spent on solving the lesson-related problems of the students and answering their questions. He warmly welcomed student's questions, and gave suitable answers to them. Mutahhari had a clear speech when teaching and explaining the subject matters.

He had also a regular and disciplined way of teaching. He described well the prefatory notes at the beginning of his teaching, and determined all the lesson upon which the preliminaries were based. He spoke clearly and wrote in a simple

style and used many examples. He taught with enthusiasm, and mastered the relations of sciences with each other. The materials he taught were new, and his .students knew the benefit and application of those materials

He paid attention to individual differences of the students and encouraged the active and cheerful pupils. Therefore, his teaching did not appear to be monotonous, and his .(students did not become tired (EFALB, ۲۰۰۷

Educating a Child

Family should be so fit that they can represent admirable and useful children to society. Avicenna takes much emphasis on the product of a marriage, i.e. children and their education. He has introduced the following periods as the stages of a child :development and growth upon which his or her education should be based

prior to instruction: Ibn Sina considers the first stage of the development of a child (۱ from birth to about six years old. The duty of parents in this stage is giving a name to their child. It is up to them to choose a good name for the child a name which is admirable from religious and social viewpoint. The second duty of the parents is .milking their child

Avicenna recommends that child should eat her or his mother's milk. In the event of choosing a nanny, she should have a praiseworthy morality, a healthy nature, and away from foolishness and illness, because her milk affects the child. The third duty of .parents in the above stage is correction of their child

When the child weans, his or her

correction should be started before blameworthy dispositions and reproachable habits attack him or her. That's because Avicenna believes that the child tends to evil and appeals to reprehensible habits and dispositions faster, then these bad properties overcome his or her nature, and it will hardly be possible to separate these habits and properties from him or her.

The second stage starts when the child's joints have grown and the child has possessed verbal, aural readiness, and suggestibility ability. Although Avicenna has not mentioned a particular age for this stage, but he has considered the suitable age for beginning primary education when the child is six years old. Ibn Sina is of the opinion that the subject matters the child should learn and should be are: the Qur'an, writing and knowledge of the religion, besides the instruction of those poems which instigate the child. Simultaneous with this, intellectual and moral education should be carried out.

Avicenna believes that memorizing poems, understanding and repeating them can cause intellectual cultivation, strengthening the memory, intellectual readiness, and promotion of the level of comprehension on one hand, and on the other, it leads the child to good morality and behavior of which the poems are composed, and installs the moral virtues in the child's soul, and the child gradually appeals to good deeds through speculative accepting the good morality and habits.

In the stage of vocational training, an adolescent should learn the occupation and crafts he loves, select them, and make herself or himself ready

for them. When she or he masters that occupation, she or he should turn to .acquisition of income and earn his livelihood by his own wage

After the above stage one can get married and create an independent family. Avicenna does not mention a definite age four this stage, but so much is certain that this new stage can begin when a person has passed successfully the previous for stages: has been adorned with praiseworthy properties and habits morally and behaviorally, has possessed the necessary ability economically and intellectually for .managing his family

Although Avicenna himself has not directly defined education, but considering the ideas of him, it can be deduced that he believes the nature of education is planning and activity of society and individual, for health of family, child development and management of social affairs to bring human being to happiness in this world and hereafter (Howzeh- University Co-Operation Center, ۱۹۹۸). Avicenna emphasizes education of children, and has put forward new subjects in this field (Shiite .(encyclopedia, ۲۰۰۷

Curriculum and Educational Contents

Khajeh Naseer Tusi has formulated the children's educational plan according to their natural development. Thus, he believes that this plan should extend consistent with the development of the children's powers and abilities. Appetitive faculty should be first paid attention to in the beginning, because it is the first faculty that appears in humans, and it has been installed in them for their survival, and that's the reason why .children search first for food, water and sleep

Therefore, before overcoming blameworthy morals and habits

through satisfying this faculty, they should be corrected with good manners and praiseworthy disposition, and manners of living such as manners of eating food, speaking, socializing, taking exercise, and also good dispositions such as humbleness, .obeying parents and teachers, and religious teachings should be taught to them

When children grow more, they should the taught with reason and proof what they had already learned through imitation, and appeal to science or crafts on the basis of their capacity, aptitude and interest. If they want to learn wisdom, they should first learn logics so that they might learn the procedure of thinking correctly, to be kept from intellectual errors, and they should then learn mathematics to become familiar with argumentative problems, and at the end, they should engage in philosophy and .wisdom

:Khajeh Naseer has mentioned three fundamental points regarding educational plans

۱. Educational plans should start with those texts which are simple in content and small in volume in order that children enjoy acquiring knowledge, and then harder .texts should gradually be started

۲. Educational plans should be formulated in such a manner that every person who is involved in acquiring each branch of science and skill, may bring it to its final and .ultimate state, and does not give it up in the middle of the way

۳. in educational plans, fundamental, durable and old sciences should be preferred to new and endurable sciences. Islamic sciences should be considered as the most valuable ones, and prayer and relation with God should

be more paid attention to, because these two are very fruitful for learning sciences and achieving to nearness to God, and makes man familiar with origin and end .((Beheshi, Abuja’afari Faqihi, ۲۰۰۰

Khajeh Naseer recommends that it is necessary that the principles of health to be taught to students (Modarresi, ۲۰۰۰). Khajeh Naseer believed that medicine, astrology and philosophy could be applied for welfare and health of people. Therefore, he was always thinking to find a way to encourage people to empirical sciences. He himself was famous because of his very comprehensive information regarding wisdom, astrology, medicine, mathematics and religious sciences (Badkubehee Hazavehee, .(۲۰۰۴

Khajeh Naseer Tusi mentions that it was in the light of “knowledge” that God showed the superiority of Adam to angels and ordered them to prostrate Adam. In addition to this, knowledge is the means for bringing humankind to the eternal happiness. Therefore, the seeker of knowledge is a growing existence that does not accept to .surrender to ignorance

It is up to a learner to choose the best from each branch of science, and seek for a science that is needed now and in the affairs of the world, and then for a science that is needed in the future, and it is also to the learner to prefer knowledge of Divine Unity (unity of God) and try to recognize God through argument and reason. Students .should choose the more aware, pious and older ones as their teachers

,In addition to consignment of their teachers

it is necessary that students themselves always try to speculate regarding the accurate problems and points, for these things can only be comprehended through a .deep consideration

A student should have self-esteem and should be high-minded, and seek simultaneously for acquisition of knowledge and earning a living and never stares people's properties. There is not only a particular time for acquiring knowledge, .rather students should always seek for knowledge so that they achieve virtues

This is a picture that Khajeh Naseer portraits for a student, and shows him or her as a person who has decided to strive in the cause of God and transacts with God to exalt the esteem of knowledge and extend its lights in the boundaries of life, in order that .he or she might be purified, and this is the task and duty of all the God's prophets

From Ghazali's viewpoint, curriculum has an extensive and complete structure in which religious sciences and worldly occupations interact and are taught with each other. Religious sciences can't be comprehended and understood and intellectual .sciences are like drug for health and religious sciences are like food

It is not meant in such a comprehensive instruction that learner should achieve expertise in all fields of the curriculum, rather it is meant that the learner should become familiar with the general features of sciences in order that might help him or her to achieve a cognitive perfection, and then become expert and master in a .particular field of science

Curriculum is extensive

p: ۷۳

and includes diverse fields of knowledge and work. Ghazali believes that the standard and criteria of value and distinguishing of sciences from each other are the result of .each branch of science, and the firmness of the reasons for that science

From the viewpoint of Ghazali for both obligatory and voluntary sciences, their rate of obligation is determined based on one's life development and the conditions of a society, e.g. when an individual reaches legal age (at which he or she should do religious commandments) having the knowledge of prayer becomes obligatory for him or her, or whenever a person has had a wealth that should pay alms from it, he or .she should have the knowledge of almsgiving

Such a concept for Ghazali is a changeable concept that causes the curriculum to develop in harmony with an individual's life and society conditions development. The domains of curriculum from Ghazali's viewpoint is almost equal to the educational principles of the Qur'an and Islamic traditions, the most important of which are: domain of Islamic belief, domain of soul purification, domain of study of the Qur'an and the systems and principles mentioned in it, domain of applied skills (Kilani; .(translation, Criticism and additions by Rafiie, ۲۰۰۷

Ghazali believes that curriculum should consist of Qur'an instruction, good news, stories and biographies of the good and memorizing good poems. Ghazali also is of the opinion that the child should herself or himself face problems and difficulties in order that she or he might acquire

.the necessary readiness for tolerating and solving the life problems

He considers physical training as a necessary part of curriculum to move the students away from weakness and infirmity. He considers play as a natural means for learning .(and progress of students (Sheari Nejad, ۱۹۹۸

Avicenna recommends learners to decide to learn "natural sciences, " pure mathematics science and arithmetic science", "divine science" and "logic science " that help to know the truth for itself and virtue for its acceptance and acting according to them. He deems also necessary to instruct knowledge of language and words, .because it is necessary for all of us to apply the words, and these help thinking

Despite all of these, Avicenna believes that it is necessary to learn philosophy before other sciences, because it makes humans familiar with the truth of the facts and phenomena as far as it is possible for humankind. Phenomena are divided into two groups: first) those affaires which their existence depends on our will power and our actions, second) those affaires the existence of which is not dependent upon our will .power or our actions

Knowledge or cognition to the first group is called speculative philosophy, and to the second group is called practical philosophy. The aim of the speculative philosophy is the Perfection of human's soul through learning, and the aim of practical philosophy is completion and perfection of the soul not only through instruction, but also through instruction of what is done and acting according to them (Ali

.(Reza; translation, criticism and additions, by Rafiee, ۲۰۰۵

Mutahhari (۱۹۹۷) lakes emphasis on this fact that we should also pay attention to the .future, its needs and conditions in educational and curriculum planning, and teaching

Educational Axiology

Religious and Intellectual Education

Khajeh Naseer Tusi has considered a very firm and deep relation between religion and philosophy, and has also considered the task of these two compatible and coordinated. He has introduced religion as the helper of intellect and religion as the .first educator, and wisdom and philosophy as the second educator for human beings

He has combined the doctrines and teachings of these two with each other, and recommends that it is up to parents to lead their children to religion, because it is religion that can lead humans to wisdom, justice, bravery and chastity, and makes them moderate and forbears them from immoderation and going to extremes. Thus, parents and educators should first teach the Qur'an and religious traditions and .obligations to children, and care them for doing religious commandments

When children finish their childhood period, they should be invited to learning wisdom so that they might make what they have learned in the beginning through imitation, based upon reason, and try to appeal to moderation, and govern justice in their lives, although achieving justice seems very difficult in every field. Humans can only attain real happiness when they command and direct their lust, anger, desires and make their intellect consistent with the orders of religion, and make their will power in harmony with

.God's will

Khajeh Naseer Tusi recommends to three facts to guarantee the implementation of :religious commandments

Encouragement and punishment: Parents and educators can make children and .١ adolescents interested in religious affairs through praise, compliment and acknowledgment from them in the presence of others, and through becoming .attached to them

Good mentioning of the pious: children accept model; therefore if the pious ones are .٢ praised before them, and sinners and the mischievous are blamed, and the badness of sin is well portrayed for them, they will undoubtedly tend to good models and .appeal to piety and avoid sins

Endurance: Patience and endurance are necessary to achieve to the divine straight .٣ .path, and on can't achieve perfection and elevation without them

:Worship is of the important religious education factors, and is divided into three kinds

inner worships: These are concerned with one's heart, such as beliefs, and thoughts .١

organ worships : These are concerned with body, such as prayer, fasting, and . ٢ (hajj(pilgrimage to Mecca

social worships: These manifest in social contacts, such as observing justice, equity, .٣ .benevolence and Prodigality

Prayer is the factor of humble submissiveness and adoration before God, and causes a decrease in faculty of anger and avoiding superciliousness and megalomania, and fasting is the cause of creation of patience, endurance, self-restraint and control of instincts; and Hajj is an emigration towards God and causes nearness to God (Beheshti, Abuja'afari Faqihi, ٢٠٠٠). From the viewpoint of Khajeh Naseer Tusi one whose knowledge and action

.(are right and correct can be called wise (Tusi, ۱۹۸۱

Avicenna emphasizes moral education and deems religious education necessary for moral education. He means by moral education, upbringing chaste women and men who have a strong will power, love virtues and consider God's satisfaction and .(countenance in their deeds (Sheari Nejed, ۱۹۹۸

Moulavi confirms the knowledge of those ones who are not superficial in science and attain "Certainty by sense-perception" and higher ranks of knowledge (Ja'fari, ۱۹۹۴, vol.۲, p.۶۱۶). He complains of an imitational science in which learner does not apply his or her intellect, and doesn't understand anything through thinking and reflection, and only rely on suspicion (۲۰۰۰, p.۳۵۷). Therefore, those who satisfy only to their senses in cognition, such knowledge will be an obstacle for them, and will debar them from all .(kinds of perfection (Ja'fari, ۱۹۹۴, vol. ۱۱,p.۳۷۵

Imam Ali introduces the real science as the root of every goodness (Ghorar-al-Hekam). Moulavi introduces "ignorance" as "disbelief" and knowledge as a factor which removes such a disbelief (Ja'fari, ۱۹۹۴, vol. ۷, p.۱۵۶). He also believes that knowledge has a particular shinness, therefore it can be said that those persons without knowledge are dark and without effectiveness (Moulavi, ۲۰۰۰). Therefore, Moulavi believes that it is knowledge that causes the piety to become effective and .(fruitful (Ja'fari, ۱۹۹۴, vol. ۱۴, p.۵۰

Moulavi emphasizes informal education, in addition to formal education. According to Moulavi, skies and the earth speak with the one who understands, but everyone comprehends the wise words of the universe according to

their spiritual ability. Also, life can teach the highest lessons to humans provided that .(they take lessons (Rumi, ۲۰۰۰, pp. ۱۵, ۱۹-۲۰, ۷۱

Moulavi believes that all teachers should really pay attention to the individual differences of their students, and speak to them according to the power of .understanding and merit of them

Every person does not deserve receiving wisdom and higher ranks of knowledge and insight (Rumi, ۲۰۰۰, pp. ۵۰-۵۱, ۱۹-۲۰, ۳۴). The prophet of Islam said that God's prophets have been ordered to speak with people in accordance with the level of their .(understanding and intellect (Al- Hakimi, ۱۹۹۱, P. ۱۶۷

According to Moulavi, it is up to all people and students to reinforce the power of thinking and reflection in themselves so that they may understand the real and hidden aspect of every fact and achieve to very comprehensive and deep meanings of .(everything (Rumi, ۲۰۰۰, pp. ۸,۲۰,۳۸, ۴۰, ۴۹, ۵۳, ۶۰

Moulavi is of the opinion that speeches, deeds and characteristics of teachers and .(educators can actually affect students (Rumi, ۲۰۰۰, p. ۲۱

Moulavi believes that human being has naturally the best aptitudes, thus, the main role of educators is to realize and actualize these potential aptitudes in the pupils, not .(creating new aptitudes in them (Rumi, ۲۰۰۰, p.۲۲

According to Moulavi, motivation, interest and enthusiasm in seeking and acquisition of science and knowledge can be very effective factors in success of individuals. If one wants to attain comprehension of truth, it is quite necessary to make his thought free from all

.(carnal desires and all worldly goals which are against divine aims (Rumi, ۲۰۰۰, P.۴

:Also, the Qur'an confirms this fact that

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَآمِنُوا بِرَسُولِهِ يُؤْتِكُمْ كِفْلَيْنِ مِنْ رَحْمَتِهِ وَيَجْعَلْ لَكُمْ نُورًا تَمْشُونَ بِهِ وَيَغْفِرْ لَكُمْ

O you who believe! Be careful of (your duty to) God and believe in His Apostle: He will" give you two portions of His mercy, and make for you a light with which you walk and .(forgive you" (Surah al-Hadid, ۵۷:۲۸

It is in the light of a real knowledge that man achieves a status in which can see the being or universe as it is. That's the reason why Moulavi repeats this pray of the prophet of Islam: "O God; show us the things as they are. It is in the light of the real possessors of such knowledge that all the world lightens, and all human beings are .(guided by them (Rumi, ۲۰۰۰.p.۲

If man wishes to understand the truth, it is quite necessary to purify his thought from all sorts of temptations, and those intents and objectives which are not Divine and God-like. Moulavi asks God to show him the entire universe as it is and not to be .strayed

Worldly belongings that appear very beautiful and attractive for some superficial people, they are in fact objects that those who have not understood their reality fall in love with and never identify their worthlessness. From the viewpoint of Moulavi, "knowledge and sciences" can both "guide" and "make man to go

".astray

Knowledge can guide man to the straight path if he is freed from the shackles of materialism and temptations. Moulavi emphasizes that if man can overcome lusts and carnal desires, even for a moment, in this case, all the knowledge of the prophets will become clear for him. But those who are pawns of selfishness and egoism and have not been delivered from passing fancies and urges cannot possess useful knowledge .for themselves or others

That is because worldliness and profanity make blind the man's intellectual eye and separate him from the real knowledge. Moulavi even believes that teaching the bad-natured persons is like giving a sword to a thief. That is the reason why Moulana says that giving the sword to a dead and blind drunk is better than the base and abject have knowledge. Knowledge, wealth, and status will create havoc, turbulence, and .disturbance for the bad-natured

But the man who possesses intellect which has reached insight and intuition and has "knowledge and action," that is, he thinks well and is driven to do deserving deeds, .others will assuredly have humility and humbleness before such an intellect

Moulavi speaks of "the pleasure of knowledge and Devine action." He deems sufficient the Devine acceptance for his own "knowledge" and "action," and he also expresses his repugnance toward all things save this. But Moulavi does not agree with those sciences and actions that have no spiritual effect, and spring from blind imitations and repetitions, and he asks God that he would be

.freed from such sciences and actions before his death

From the viewpoint of Moulana, the real knowledge tries to reach the "Certitude" and "Certitude" tries to see "the Beloved." Moulavi believes that such love cannot be found in the pages of usual books because this real love comes from pure hearts and souls that are freed from the shackles of egotism and have therefore come to a position where they can see and understand the truth as it is. Moulavi introduces the "love" as .a real school the teacher of which is God and all the men are the students

The knowledge received in such a school is "infinite" because "the Beloved," that is the Lord of the worlds, is "infinite." That is the reason why Moulana orders man to require ".the knowledge that is not limited to "signs and marks

Moulana believes that one can be delivered from usual schools and pages and repetition. And the seekers of truth do not become tired of such an inborn and instinctive knowledge. The sciences that are found in the usual schools are something ".different from "love

Thus, a man who appeals to the Divine love is as if he had obtained all the real sciences and it is not necessary for him to have any other distinctions and sciences. Because when the knowledge is blended in man's heart and soul, it really helps and .saves him

Moulavi uses the words "spirit," "knowledge," and "love" with each other, and believes that the real life

is in the light of such a knowledge ingrained with love, which pervades the man's body and the body receives the spirit and life. It is in the light of "love" that man's intellect changes into pure gold and finds its true value. Thus, Moulana requests insistently from the superficial jurisprudents to seek the "knowledge of love" and learn and teach it, because this knowledge can save man in this world and in the Hereafter. Therefore, .the enlightened know the knowledge of reaching God through their hearts

According to "Abu Ali Varag," whosoever considers a saying from knowledge without :sufficient piety has become an offender. Hafez orders such persons

."O ye, the unaware and ignorant! Try to become aware and knowing"

It means that Hafez asks those persons to remove all lusts which are obstacles of receiving the real heartfelt and cleanse the rust of sins from their hearts so that they may change to a true learned and real scholar and enlightened wise. That is because to a man who does this and loves God, there would be nothing hidden to him, and :according to the Holy Qur'an

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنْ تَتَّقُوا اللَّهَ يَجْعَلْ لَكُمْ فُرْقَانًا وَيُكَفِّرْ عَنْكُمْ سَيِّئَاتِكُمْ وَيَغْفِرْ لَكُمْ ۗ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ

O believers, if you fear God, He will assign you a salvation, and acquit you of your evil" .(deeds, and forgive you; and God is a bounty abounding" (Surah Anfal, ۹: ۲۹

In this stage, it is possible for man to require the insight, wisdom, and knowledge

along with a real love, and in such a period, he can be the leader of others because :according to Hafez

The way of love, is a way which it is impossible for one to guide others to it until he" :"himself has not become a true lover inwardly and heartily

As long as thou are not a true follower, then how may it be possible for thee to" "?become a true leader

And a school that nurtures such pupils and students is the school of mysticism :(Gnosticism) and love

In the school of truth, before the love belletrist"

".O ye the son! Try to become a father someday

The necessity of accompanying "love" and "intellect" and avoidance of absolute .rationalism is emphasized by Hafez

Evidently, Hafez does not disagree with all sciences; rather he confirms a knowledge which leads to the spirituality, truth, and God, but "his critic nature and alert mind often oppose the pedantries and pretentiousness of the superficial learned men of his .(time" (Khorramshahi, ۱۹۹۳, Vol. ۲, p. ۹۹۱

Hafez worries that the joy of life and fervency of love are not found in the lives of most people, and thought of piety, guidance, and cure or remedy of the hearts among men are not seen in the society; thus he is waiting for a state and time when the enlightened recluse, by enlightening the bright sun of truth to bestow upon the dark :and sunless life of men a real verve and vigor

I see no verve in anyone nor any thought of heart's"

cure and piety. The inner self became dark, may God want that from the unseen a recluse would enlighten a light, Hafez attends not in lessons and seclusion, nor the ".learned have an absolute knowledge

Therefore, it can be deduced that "Hafez's criticism of science, knowledge, book, lesson, piety, learning, and college is not because he himself is not a learned man and a scholar; for it is quite evident that Hafez had learned well the prevalent sciences of his day and was a wise man and an eloquent and literary master and knew the art of religious argumentation and theosophy, and he had a high status in the Qur'anic .sciences

Hafez criticism of knowledge and science is at least due to two reasons: first, disagreement with rational sciences and philosophy in the fourth and fifth century in the Islam world, which Gazzali is its leader and the Sufis, such as Ibn Jauzi and Ibn Teymiyyeh, its followers; second, disagreement with pedantries of the superficial scientists and the avaricious hypocrites and sanctimonious during the time of Hafez .((Khorramshahi, ۱۹۹۳, Vol. ۲, p. ۹۹۱

Such learning, science and intellect are obstacles of attaining a true insight and knowledge because it is possible for man to require this insight and knowledge when he is freed from the shackles of materialism, egoism, ambitiousness, and :pretentiousness

As long as (in thyself) the wisdom of excellence thou seest (and, of that wisdom art" : proud), thou sittest void of divine knowledge ; To thee , one word I say

".Thyself, behold not, so that (in safety) thou mayst escape

Hafez has criticized the "intellect" in some of his poems, but "his purpose is not to dispraise the innate intellect, but he wants to confront giving extremist validity to intellect, and oppose putting it against intuition, spiritual insight, mysticism, and love." And the college, which is the promoter and disseminator of such intellect and knowledge, is in contrast and conflict with love, intuition, and insight. It is not :confirmed by Hafez, even it is very dreary and gloomy for him

Now, weariness of the (useless) disputation of the (outward) college, hath my heart" :taken

Once, awhile (only) the service of the beloved (the perfect murshid) and of wine (of ".love) I will do

Seek the book of verse (truths and subtleties) and make way to the desert (choose" solitude) ('Tis the time of justice.) What time is this for the college, and the argument ?of the Kashf-i-Kashshaf

Yesterday, the Head of the college was intoxicated; and gave decision, Saying: "Wine" ".(is unlawful, but (is) better than the property of legacies (obtained by fraud

In the two above poems, Hafez mentions "Kasf-I-Kashshaf, on the subject matters, and administering the school(s) of endowments and "he names the formal college and .(book tauntingly and bitterly" (Khorramshahi, ۱۹۹۳, Vol. ۱, p. ۲۷۵

Hafez addresses, with much emphasis, the unaware persons and wants them to become aware of the facts of the universe (۱۹۹۷, p.۵۵۴), because if they do not change themselves, they will die from egoism (ibid). Hafez considers egoism

as the worst veil and obstacle in the way of achieving elevation, knowledge and .submission to God

The great wish of Hafez is the purification of all humans from what is bad (Eslami Nadushan, ۱۹۹۵, p.۱۹). Therefore, Hafez does not confirm a school in which controversies, arguments and discussions do not lead to a truth and cause pedantry and hypocrisy (۱۹۹۷, p.۴۳۳). Hafez believes that carnal desires and worldiness are the .greatest obstacles or attainment for sacred goals

According to Hafez, seeing and comprehension of truth determines worth of every person (۱۹۹۷, p.۳۷۰). But Hafez speaks of, conceit of science and science without action .((that proves that science) and complains of them (ibid, p.۵۲۱ and p.۱۲۲

Hafez introduces elevation and perfection obtained through submission to God and His worship. Undoubtedly those who can achieve such station have known and recognized God. Therefore, the goal of education can be acquisition of knowledge and .acquisition of love and nearness to God

Sa'di considers forsaking carnal desires as the cause of acquisition of real knowledge (۱۹۹۵, p.۹۴۷). That's the reason why he emphasizes that truth should be searched for in .(those ones who have succeeded to forsake their carnal desires (ibid, p.۷۹۶

Also, Sa'di introduces a superficial scholar whose action does not prove his or her knowledge, as those individuals who suffer in vain, and make effort in vain (Alavi, ۲۰۰۲, p.۱۸۶). Sa'di believes that committing crimes and doing sins is much more objectionable from scholars as compared with others (ibid). Even, Sa'di introduces knowledge as

.(the factor of nurturing religiosity (ibid, p.۲۱۴

Sa'di believes that a man is lucky and prosperous has provided a provision from knowledge for himself (۱۹۹۶). Sa'di introduces science and knowledge as the heritage .(of God's prophets (Alavi, ۲۰۰۲, P.۱۸۰

Sa'di introduces the wise persons as the pure gold that everywhere they go all people do know their values, while the ignorant are like counterfeit jewelry that are alone .(and outsider in their own home (ibid, p.۱۸۰

Sa'di strongly emphasizes that "knowledge" is the factor of nurturing "religiosity" in humans (Alavi, ۲۰۰۲, p.۲۱۴). Thus, he takes emphasis on this fact that people not to waste their valuable times learning superficial sciences, and appeal to those sciences .(which lead them to perfection (Sa'di, ۱۳۷۴, p.۸۴۷

Sa'di considers humanity, magnanimity and courtesy as the knowledge, or the essence of knowledge. Thus, from his viewpoint, if a human being lacks such characteristics he is only apparently human, and will be inwardly as an animal (ibid, .(p.۹۷۴

Sa'di has a comprehensive view of education. He considers all kinds of education and considers them as complementary of each other. According to Beheshti, Faqihi and Abuja'fari (۲۰۰۱), kinds of education from the viewpoint of Sa'di can be classified as :follows

Intellectual Education: Sa'di considers intellect as the great gift of God. He believes .۱ that if intellect governs man's existence and being, then the carnal soul will have no power to fight with intellect, and man will be able to reach perfection. It is in this way ,that man speaks thoughtfully, avoids pretentiousness

takes lessons from every happening, swallows his anger, quells his lust, and is not .avaricious

Sa'di believes that the soul's purification and deliverance from the captivity of gluttony and lust is the first step of intellectual education. He considers talkativeness, pretentiously not speaking when it is necessary to speak, and speaking when an .event doesn't deserve speech as the characteristics of ignorant people

Religious Education: Sa'di frequently speaks in Gulistan and Bustan of God, His . ٢ greatness, mercy, forgiveness, kindness, creation manifestations, and of the hereafter and resurrection day. He invites people to religion and religious education. He has considers religion and faith as the basis of a man's life, and he even considers .knowledge as the means of cultivating religion's

He emphasizes knowledge and good deeds in religious education, and recognizes the religious knowledge as the means of bringing man to his spiritual purpose. He says good deeds are the result of that religious knowledge. Sa'di places emphasis on three points in religious education: ١) God's remembrance, ٢) lamentation and supplication .for morality, ٣) thinking of the hereafter

Mystical Education: Sa'di is aware of mystical thoughts, and he frequently speaks in .٣ his works of mystical education, deep emotion, exaltation, love, self-sacrifice and detaching God and welcoming hardships for the sake of God, and annihilation in divine .essence

He has allocated the third part of Gulistan to love, deep emotion and exaltation and says that it is up to the mystic seeker to start the journey to the infinite region of cognition

and mysticism by self-refinement and overcoming the carnal soul, until he gradually .reaches a place where there is no trace of his own name and remembrance

Moral Education: Sa'di frequently speaks of moral virtues and high human values .۴ such as forgiveness, chivalrousness, sympathy, compassion, justice, magnanimity, goodness, righteousness, and contentment. in Gulistan and Bustan, and has allocated .many chapters of these two books to moral education

He considers himself to be an educator of morality and as an admonisher. Sa'di's art is in his ability to express skillfully and artistically the moral virtues and admonishments using beautiful, eloquent, fluent, and rhythmical statements in order that the reader .might accept them and might not become tired of them

Sa'di has particularly emphasized moral education, and has introduced moral education and acquisition of good morality as the purpose of the mission of the .prophet of Islam and the aim of the Qur'an's revelation

He considers bad-temperedness and moral degeneration as factors that will cause man to fall into a burning hell and eternal punishment. Sa'di believes that moral education is very difficult and requires much time. He emphasizes two fundamental points in moral education. Sa'di is of the opinion that moral education should begin in childhood because if a bad habit is positioned in a man's nature or soul, it can't be .easily omitted

Secondly, Sa'di believes that the success of moral education is dependent upon a good educator who has virtue and knowledge, does good deeds, has a right speech, and

.has educated his own soul before educating others

Mutahhari (۱۹۹۷) takes much emphasis on intellectual development and reasoning in students so that they achieve a position they might be able to identify and .differentiate goodness from badness and have a critical thinking

Intellect in itself is not sufficient; rather it is necessary that knowledge and science to be added to it, so that it might be cultivated. It is also necessary that we make free our intellects from the indoctrinations of the environmental norms and habits, and try not to follow the majority if we see that they go astray. In other words, we should .(have a scientific spirit (Mutahhari, ۱۹۹۷

He introduces man's intentions as the spirit of worship. Those worships can be accepted by God and are effective for humans which their doers have a good .intention for the sake of God

Mutahhari (۱۹۹۶) considers self- esteem as the center of Islamic ethics. He emphasizes this Islamic tradition that whosoever knows oneself, will surely know one's God. He also says that it is up to all of us to know ourselves in order that we .might discover how to be and how to behave

Qorbani (۲۰۰۵) introduces the properties and characteristics of the Universal Perfect :Man from the viewpoint of Mutahhari as follows

- Faith and belief to God
- Moderation and harmony between values and aptitudes
- Being of service to God's creatures
- Freedom, so that one does not put up with any compulsion, not to be slave of any (power, and select all (good

things freely

- Having a spiritual suffering; because of lack of harmony with this world. Man has to struggle for eternality, and getting attach to the Supreme Deity.

Mutahhari believes that one of the reasons for lack of success in the refinement of the soul is that moral education among us has reduced to instruction and teaching, not in the form of constructiveness and treatment (EFALB, ۲۰۰۷).

Mutahhari (۱۹۹۱) believes the cognition which is obtained through man's senses is called "superficial" cognition but the kind of cognition obtained trained through "intellect or reason" is "deep cognition". Sense and imagination are considered as preparing factors for intellect to make conceptual form which is proportionate to the intellectual or reasoning faculty (Mutahhari, ۱۹۸۷).

According to Tabataba'i (۱۹۸۷), speculation and reflection on man's status and paying attention to the Qur'anic verses indicate that human theoretical sciences, i.e. the knowledge of properties of things, spring from senses which intellectual knowledge follows. As for practical sciences which are concerned with piety, impiety, corruption and righteousness of affaires, these sciences are obtained through divine inspiration which have been placed in man's hearts and natures.

The third kind of knowledge that roots from divine inspiration can be effective whenever the second kind of knowledge is competent and grows correctly as intellect can be effective when man is stable in his natural piety and religion. God says in the Qur'an: "And none do mind except those having understanding (Al-Emran: ۷).

The Qur'anic statements both in extending religious sciences and teaching useful sciences

to people, regarding the details which possess sensory properties, uses such verses as the followings which refer to man's senses: Did you not see?, do you not see?, did ;you see? and, etc

As for the intellectual generalities which are related to material and immaterial general facts, even out of matters and sensory things of environment, the Qur'an does introduce "intellect" as a reliable source and uses such sentences as: "for the people who reflect and rationalize, the people who think or reflect, the people who remember or remind themselves of their actions, the people who comprehend', and .etc

In practical propositions which concern good and evil, profit and loss in piety and ugliness, the Qur'an refers to divine inspiration and mentions those things that man can understand through his inner inspiration and uses statements as "this is better for .you"; "his heart is verily sinful" etc

Tabataba'i (١٩٨٧) refers to this fact that despite being more than three hundred verses in the Qur'an which invite people to thinking, reminding, and reasoning, or teach the prophet of Islam an argument for proving a truth or wiping out any vanity, there is not even one verse in the Qur'an that God has ordered His bondmen to believe .unknowingly or anything else which God has ordained, or go away blindly

The world is just like a book written by an aware and informed author, each sentence and chapter of which consists of some meanings, subjects and purposes. A discipline applied in words and sentences is

.of particular precision, and indicates a special aim

Everyone can somewhat read the sentences of the creation book and understand some meanings from them, and find out the purpose of the author of this great book. Everyone can comprehend clearly the wise systems and signs and symbols of prudence in the reaction of the world. Thus, the Qur'an invites and leads all human beings to study the creation and structure of creatures in order that they might .recognize and know God

This fact has also been much emphasized in the speeches of the infallible Imams of .(the religion (of Islam) (Tabataba'i; Footnote by Mutahhari, undated

Tabataba'i (۱۹۹۰) in the interpretation of the verse, "Certainly We sent our apostles with clear arguments, and sent down with them the Book and the balance that men may conduct themselves with equity", (Surah al-Hadid, ۵۷: ۲۵) says that the Qur'an explains the meaning of divine legislations of the religion through sending the messengers and divine scriptures and balance, and adds that the purpose from all of .these is that people become accustomed to justice

Tabataba'i (۱۹۹۰) in the nineteenth volume of al- Mizan Interpretation with regard to one of the verse of the Qur'an: "He is who raised among the illiterates an Apostle from among themselves, who recites to them His communications and purifies them, and teaches them the Book and the wisdom, although they were before certainly in clear error" (Sura al-Jomu'ah, ۶۲:۲), states that the word "purification" means pure growth, growth which is accompanied

by blessing divine grace. Therefore, the reason why the Qur'an says the prophet purifies people, is that he makes their morality virtuous and their deeds rightful. As a result, they reach perfection in their humanity, their status become good in the world .and in the hereafter, they live prosperously, and die prosperously

Factors of Education

According to Khajeh Naseer human's deeds, behaviors and thoughts are among those factors which make their personality, in such a manner that when an action is repeated, it influences people's inner self and it gradually forms permanent and firm .disposition and becomes so hard that is not easily perishable and transitory

Therefore, one who lives thinking always concerning the Origin and Return day, his or her soul is affected accordingly and accepts those states consistent with such thought and effects. One of the other influencing factors on man's personality is a companion and playmate. Thus, it is up to all people to socialize and associate with those who are .pure from evils and adorned with virtues

On the basis of this, those who seek perfection, should search for an anthropos teleios (the perfect man) and associate with him and accept his speech so that they might reach to perfection, because every being who wants to attain perfection, should attain herself or himself to a more perfect being in order that it may enjoy its .perfection

It should be noted in this regard that the highest companionship and association is association with God, His name and his remembrance and surrounding to

Him that gives a divine color to human's behavior and thought (Beheshti, Abuja'afari Faqihi, ٢٠٠٠).There are many factors which are effective in one's education. Two most .important factors in this field are: heritage and environment

Ghazali, following Islam, accepts the effect of heritage in human's education. He also refers to some Islamic traditions to mention the importance of individual heritage and its role in creating the personality backgrounds in a child. Therefore, Ghazali deems it .necessary that a spouse should be righteous, pious, faithful and friendly

He emphasizes that the people not give in marriage their girls to ill-tempered, weak in faith men. That's because consideration of these facts does not let reprehensible .heritage factors affect the growth and development of a child's personality

On the other hand, Ghazali also accepts the influence of environment in education of people. The environmental factors can be divided into two groups: first) non-humanistic factors, which are divided into natural and supernatural factors. Second) humanistic factors, which are divided into family, school, community (group of .friends), and individual factors

As for natural factors, Ghazali does consider the instructional role of nature, and according to this, has invited people to external (objective) Journey. Ghazali believes in the effect of supernatural factors on human's life, personality and education. He considers God as the basis and principle in mankind's life and his personality creation .and education, and other things are considered only as some means or instruments

Ghazali also believes that a true knowledge is the result

of illuminative disclosure and intuition that he calls such knowledge, "God-given knowledge" and considers it as a divine gift. As for the other factors, Ghazali mentions .the roles and duties of parents, teachers, friends, and students

Observing such duties and tasks causes they might have very good influences on pupils and students (Rafiei, ٢٠٠٢).The principle that all philosophers and moralists have agreed upon it, is this fact that the ultimate aim or goal of seeking knowledge and education is a religious aim, and as Ghazali says this aim is learning a knowledge which is useful in the hereafter and encourages its learner to obey God and brings the .learner to a certitude that its the source and origin of the knowledge

Khajeh Naseer also has considered it compulsory for learners to set obtaining God's satisfaction and purifying ignorance from themselves and other ignorant and revival of the religion and keeping it through promotion of good and prevention of evil about themselves and their relatives as far as possible (Ali Reze; translation, criticism and .(additions by Rafiee, ٢٠٠٥

Ghazali has considered teacher as the successor of the prophet of Islam in guidance of people provided that he or she is adorned with some morel virtues including: endurance, gratitude, and trust in God, certitude, open handedness, contentment, and tranquility of the soul, patience, humbleness, knowledge, truth, modesty, loyalty, .dignity, and equanimity

If all of these admirable characteristics are in a teacher, then he will be a light of the prophet's lights that

deserves to be followed by others. Ghazali is of the opinion that those involved in instruction, have accepted a great work, then they should respect manners and duties of being a teacher (Ali Reza; translation, criticism and additions by Rafiee, ۲۰۰۵).

Ghazali believes that nutrition, parents, school, companions, exercise, encouragement, etc. are effective in education (Howzaeh- university Co-Operation Center, ۱۹۹۳, P.۳۰۵).

According to Moulavi, interaction of humans, is of the important foundations of education. People are affected by different factors such as parents, educators, teachers, friends, social and environmental conditions and situations.

On the other hand, good or bad behaviors and actions of human beings make their dispositions, and their intentions, thoughts, attitudes, beliefs, inner things make their appearance. In fact, apparent deeds and behaviors and inner intentions and beliefs are always in continuous interaction until man's personality and character is created. Moulavi has mentioned such interaction in different parts of his poems and writings.

He has explained the influence on people by their educators, friends, companions, temptations, imaginations, thoughts, etc., and considering all of these, he has deemed it impossible that one can take the way of happiness without a guarranted and secure model and example. As regards good and bad thoughts, temptation and imagination to beauty, he believes that bad thoughts of humans make them sensitive, depressed, out of spirits, and disappointed.

Moulavi is of the opinion that some one's speech, behavior, insight and thinking make their real personality and character, and their personality structure is influenced by them.

Sins make man's spirit declined. He also considers the decline and depression of spirit, and happiness and cheerfulness of one's spirit as a being influenced by actions and behaviors. Man's spirit tends to egoism due to false imagines and illusions, vanities, such as servility, eulogy, flattering and his heart gradually becomes sick and he .violates

The basis of all of these is baseless imagines and invalid fancies. Even, it is peoples' vanities that has caused some wars, boast, disgrace and all that they have been .(involved in (Beheshti, Abuja`afari Faqihi, ۲۰۰۰,pp. ۲۰۱-۲۰۴

Ibn Khaldun believes that there are different factors which are effective in man's education. These factors can be classified into three groups: social, psychological, and natural. Social factors are divided into: life situation, social situation, job situation, and fanaticism. Psychological factors are divided into: intimacy, habit, imitation. Natural factors are divided into: weather, existence environment, and kind of food (Beheshti, .(Faqihi Abuja'afari, ۲۰۰۱, pp. ۹۵-۱۰۸

:Mutahhari (۱۹۹۷) introduces the following items as the factors of education

- enforcement of will power; and worship
- affection, the enforcement of the sense of seeking truth
- meditation or watching over the self, and self- examination
- thinking (thought), affection to friends of God, marriage, striving in the way of God
- .(work (having an occupation

Sa'di places much emphasis on the determinative role of inheritance and heritage in mankind, to the extent that he says, "An evil root will not thrive in a goodly shade. To educate the worthless is like throwing a walnut upon a

dome. Though the clouds should pour down the water of life, you would never gather fruit from the branch of the willow. Waste not your time on low people, for we can .never obtain sugar from the reed

The wolf's whelp will at length become a wolf, although it be brought up along with men. How can anyone form a good sword out of bad iron? O ye philosophers, it is impossible to convert a worthless wretch into a good man. The rain, in whose nature .there is no partiality, produces tulips in the garden, but only weeds in a barren soil

A sterile soil will not yield spikenard, waste not then seed upon it" (Gulistan, chapter I, tale IV). In another tale, he says, "When nature has given capacity, instruction will make impression; but if iron is not of a proper temper, no polishing will make it good" .((Gulistan, chapter VII, tale I

Sa'di believes that "a capacity without education is deplorable" (Gulistan, chapter VIII, tale LVI). He gives some examples of this, saying that "the education is the same, but the capacities are different; although silver and gold are produced from a stone, yet .these metals are not to be found in every stone

The star Canopus shines all over the world, but the scented leather comes only from Yemen" (Gulistan, chapter VII, tale VI). Therefore, Sa'di concludes that "an education without capacity is thrown away" (Gulistan, chapter VIII, tale LVI)."A student without ;inclination is a lover without money

a traveler without observation, is a bird without wings; a learned man without works, is a tree without fruit; and a devotee without knowledge, is a house without a door" .((Gulistan, chapter VIII, tale LXXI

In spite of this, Sa'di emphasizes the role of education in childhood and believes, "He who is not taught good manners in his childhood will have no good qualities when he arrives at manhood" (Gulistan, chapter XII, tale III). Sa'di likens a child to a piece of green wood that can be bent as much as we please, but when it dries, it cannot be .(made straight without fire (ibid

Sa'di believes that good children are so important for their parents and society that "it is better in the opinion of the wise that a woman in labor should bring forth a serpent than wicked children" (Gulistan, chapter VII, tale X).Therefore, it is up to educators to teach wisdom to their sons. He counsels, "If you desire your name to be remembered, .(teach your son wisdom and judgment" (Bustan, pp. ۳۸۲-۳۸۳

Sa'di places so much emphasis on intellect that he believes if such a son: "lacks both these assets, you will die, and have no descendants" (p. ۳۸۳). Sa'di admonishes that it is up to the parents and educators to take care of their sons and bring them comport, "so that their eyes are not fixed at others' hands, because he who shows no care of his offspring will see him cared for by others and roaming

.(about (Bustan, p. ۳۸۴

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About center

In the name of Allah

هَلْيَسْتَوِيالَّذِينَيَعْلَمُونَوَالَّذِينَلَايَعْلَمُونَ

?Are those who know equal to those who do not know

al-Zumar: ٩

:Introduction

Ghaemiyeh Computer Research Institute of Isfahan, from ٢٠٠٧, under the authority of Ayatollah Haj SayyedHasanFaqihImami (God blesses his soul), by sincere and daily efforts of university and seminary elites and sophisticated groups began its activities .in religious, cultural and scientific fields

:Manifesto

Ghaemiyeh Computer Research Institute of Isfahan in order to facilitate and accelerate the accessibility of researchers to the books and tools of research, in the field of Islamic science, and regarding the multiplicity and dispersion of active centers in this field

and numerous and inaccessible sources by a mere scientific intention and far from any kind of social, political, tribal and personal prejudices and currents, based on performing a project in the shape of (management of produced and published works from all Shia centers) tries to provide a rich and free collection of books and research papers for the experts, and helpful contents and discussions for the educated generation and all classes of people interested in reading, with various formats in the .cyberspace

:Our Goals are

(propagating the culture and teachings of Thaqalayn (Quran and Ahlulbayt p.b.u.t-

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replacing useful contents with useless ones in the cellphones, tablets and computers-

providing services for seminary and university researchers-

spreading culture study in the publich-

paving the way for the publications and authors to digitize their works-

:Policies

acting according to the legal licenses-

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mentioning the sources-

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:Other activities of the institute

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:Appreciation

We would appreciate the centers, institutes, publications, authors and all honorable .friends who contributed their help and data to us to reach the holy goal we follow

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